A PRACTICAL GRAMMAR OF THE English Language.

1568/1596

A

PRACTICAL GRAMMAR OF THE English Language:

IN WHICH

The ſeveral PARTS of SPEECH are clearly and methodically explained; their CONCORD and GOVERNMENT reduced to GRAMMATICAL RULES, and illuſtrated by a Variety of Examples:

TOGETHER WITH

RULES of COMPOSITION, or the proper ARRANGEMENT of WORDS in SENTENCES, alſo illuſtrated by various EXAMPLES.

By *JOHN BURN*,
Teacher of ENGLISH in Glaſgow.

THE FOURTH EDITION.

GLASGOW:
PRINTED BY ALEX. ADAM.
And Sold by the Bookſellers, in *Great Britain*.
M,DCC,LXXXVI.

Entered in Stationers Hall.

30.3.75
BL

THE PREFACE.

MEN being formed by God for ſociety, there is a ſtrong propenſity implanted in them, ariſing from their various ſituations, connections and mutual dependencies, to converſe one with another. Hence the utility of ſpeech; by means of which, as an eminent writer ſays, we can divert our ſorrows, mingle our mirth, impart our ſecrets, communicate our counſels, and make mutual compacts and agreements, for ſupplying our mutual wants, and for aſſiſting each other.

BUT tho' all men can ſpeak their mother tongue; yet there are, comparatively, but few who can ſpeak or write it with any tolerable degree of propriety or perſpicuity; and fewer ſtill, who are capable of diſcerning the beauties of language, or the elegance of compoſition.

HENCE the neceſſity of *Grammar*, an art, which teaches the choice of proper words, the relation which they bear to one another, with their proper arrangement into phraſes or ſentences. But as this art is not to be learned without proper helps and inſtructions; ſo neither is it to be imagined, that the very beſt helps or inſtructions, without the moſt vigorous endeavours on the part of thoſe, who would become proficients in it, are of themſelves ſufficient for attaining this valuable end. However, by a proper attention to, and application of ſuch helps as are here offered, it is hoped, the knowlege of the *Engliſh* language may be attained.

attained. The utility and pleaſure, ariſing from which, will much more than compenſate for all the trouble and labour it may require.

THOUGH this publication be chiefly deſigned for thoſe who are altogether, or but little acquainted with the dead languages; yet it is hoped, that even ſuch as have had a more liberal education, may alſo find ſomething in it, not unworthy of their notice.

THAT the main end might be attained, beſides the explanation of the different parts of ſpeech, their concord and government, a variety of examples, for the learner's exerciſe, are given under each rule of ſyntax. For it is certain, one, who is wholly unacquainted with *Grammar*, cannot eaſily be made to underſtand, how one word agrees with, or is governed by another, without ſetting before him examples of falſe conſtruction. By theſe exerciſes he will

will not only have ſcope for exerciſing his own genius, but alſo have the pleaſure of rectifying what is either deſignedly made wrong, or found ſo, in the ſentences quoted from different authors.

It has been found in the courſe of teaching, that a learner, before he has gotten through the explanation of the parts of ſpeech, has become weary of ſo dry a taſk, and ſometimes, ſo diſcouraged with this part of the buſineſs, that he has given it up, as a thing impoſſible, by him, ever to be underſtood. For which reaſon, and to prevent this inconveniency, *Grammatical Rules*, with a *Praxis* of falſe *Engliſh*, are ſubjoined to the explication of each part of ſpeech. This has already had the deſired effect, in animating the learner to proceed, with greater alacrity, to what remained. For, thus he begins early to perceive the tendency, the uſe and

and application of what he is required to commit to memory.

FARTHER, before proceeding with the *Young Scholar* to the rules of compoſition and arrangement, it will not be improper to cauſe him turn ſuch ſentences as admit of different forms of expreſſion, into all the various modifications of which they are capable.

AN example of this the reader will find in the 50 and 51 pages of the *Grammar*, where the ſame ſentiment is expreſſed ſeven different ways; but by tranſpoſing the words *baſhfulneſs*--and *impudence*; or by ſubſtituting the words *commiſeration*, *compaſſion*, *ſympathy*, &c. inſtead of the word *pity*; and inſtead of the words *averſion* or *contempt*, the words *ſcorn*, *ridicule*, *diſlike*, *hatred*, *deteſtation*, &c. it may be made to undergo a variety of other changes, without doing the leaſt violence to the ſentiment. But it is unneceſſary to be more par-

particular; what is already ſaid, is a ſufficient hint to ſhow the intelligent and judicious *Teacher*, what is meant by the propoſed diverſification. There is a number of ſentences given under the ſeveral rules of ſyntax, and in the promiſcuous exerciſes, capable of ſundry variations, which may be all treated in the ſame manner, and that not only *viva voce*, but alſo in writing. To do which, let as many as are in the ſame claſs be ſet down with their *Dictionaries*, and try what changes they can make in the arrangement of a ſentence; or what words they can ſubſtitute for others in it, without hurting the ſenſe. And if, at any time, any of them make a wrong choice of a word, it is the maſter's buſineſs to point out the proper one for him.

PERHAPS, to ſome this may appear preſumptuous and dictatorial, and at the ſame time, the practice recommended may appear

peurile

puerile and trifling. With reſpect to the firſt, it is to be obſerved, that as in the infancy of any art or ſcience, the propereſt methods of communicating it to others, are not at firſt ſo obvious, as a courſe of time and experience will afterwards render them; ſo that, were every one to conceal his obſervations, it would infallibly prevent all improvement. As therefore *Engliſh Grammar* has been but little attended to in this part of the united kingdom, it may be preſumed, that the candid, at leaſt, will take in good part, any hint that may, with greater ſucceſs and expedition, have a tendency to facilitate the teaching of it. With reſpect to the laſt, it has been found by experience, not only entertaining to the young folk, but alſo to have a tendency to open their underſtandings, enlarge their ideas, and to raiſe in them a ſtronger thirſt after farther knowledge of the language. And ſurely, whatever has

this good effect, will not be eſteemed trifling, nor ſtand in need of any farther apology.

THE *Scholars* having been thus taught the ſeveral parts of ſpeech, the *Maſter* may, now and then, explain the words of any piece of *Engliſh* to them, and then order them, to take their *Dictionaries* and prepare it, ſo as to be able readily to give the ſeveral meanings of every word in it, and likewiſe the ſeveral parts of ſpeech *. This will be another neceſſary and pleaſant method of improving their minds, and leading them on to read an *Engliſh* book with greater taſte and judgement. At the ſame time, the advice given by the *Spectator*, N° 353, might be followed. Let an epiſtolary correſpondence be eſtabliſhed between any two of them, "who may act in any imaginary part of

* Appoinfing them daily, as a ſeparate exerciſe, to give the meaning of each word in five or ſix lines of the Introduction, would at once ſtore their minds with vocables, and confirm them in the proper pronunciation.

buſineſs

buſineſs, or be allowed ſometimes to give range to their own fancies, and communicate to each other whatever trifles they *think* fit, provided neither of them ever *fail*, at the appointed time, to anſwer his *or her* correſpondent's letter." Such letters or eſſays being produced to the maſter, let them be compared with the rules of arrangement beginning on page 169, and the writers of them ſhewn, by theſe rules, how to correct whatever faults, with regard to the choice of words, or the arrangement, may be found in them.

By proceeding in this gradual manner, *Young Ladies* and *Gentlemen*, may be brought to expreſs their thoughts, as eaſily and as neatly as thoſe who have been favoured with a more liberal education. Were the *Engliſh Grammar* generally taught in *Engliſh* ſchools both in town and country, (which at a ſmall

expence of time and money might be done,) what gracefulneſs would it not add to the converſation of the people in general! and what a tendency towards poliſhing the minds of youth in the early part of life; as well as qualifying them for carrying on, to greater advantage, whatever branch of buſineſs they may follow! Were even ſuch boys, as are deſigned for ſome of the three learned profeſſions, properly taught the *Engliſh Grammar*, before they begin the *Latin Rudiments*, it is to be preſumed, they would become ſooner proficients in the Latin. For it is a known fact, that in learning the *Greek* and *Latin*, the former is commonly acquired in the third part of the time, which is uſually ſpent upon the latter. Now, if we may reaſon, in this caſe, from analogy, may we not ſuppoſe, that the *Engliſh* and *Latin Grammars* might be both learned in that time which is wholly allotted

to

to the *Latin*; and thereby the young *Tyro*, inſtead of being a tolerable proficient in only one, would be a tolerable proficient, at the ſame time, in both languages. Whatever be in this, the utility of the *Engliſh Grammar* to young *Ladies*, &c. is ſo abundantly evident, that it would be ſuperfluous to urge it with any other arguments.

To reduce the *Doctrine* of *Punctuation* to fixed rules, is confeſſedly a very difficult taſk; and here indeed it is not pretended to be fully done; yet it is hoped, that ſomething new, upon this particular, is offered, which will render it leſs difficult, and tend to bring the method of pointing nearer to a fixed ſtandard.

And that the *Engliſh Scholar* might not be altogether unacquainted with *Rhetorical Fi-*

gures, a few of them alſo are briefly explained and exemplified.

AFTER all, it will probably be ſaid, we have ſo many *Engliſh Grammars* already, the publication of this might have been ſpared. It is true, there are many,—and ſome of them, indeed, excellent in their kind too; of theſe, the author of this, has availed himſelf, wherever he could find any thing to his purpoſe. But of all he had an opportunity of conſulting, it did not appear to him, upon trial, that any one of them was ſufficiently calculated for the mere *Engliſh Scholar*; ſo as to convey into his mind, a tolerably juſt notion of the idiom of our own tongue, which comes often, nay, every day of one's life into play; whereas other languages come but ſeldom. To remedy, therefore, in ſome meaſure, this defect, was the Author's principal aim in the firſt publication, and

and he now takes this opportunity to return his moſt hearty thanks to the *Public* for their favourable reception of it.

THE *Grammatical Terms*, which have been long uſed, are here ſtill retained; that boys, after having learned the *Engliſh Grammar*, might not, when they begin the *Latin*, be perplexed with a new ſet of them.

GENERAL

CONTENTS.

Page

INTRODUCTION—*Of Letters and Syllables,* 1

—*Of the ſounds of the vowels* 2

—*Of the double and triple vowels,* 6

—*Of diſſonant conſonants,* 12

—*General rules of ſpelling,* 19

What grammar is—and the parts of ſpeech, 27, 28

Of the article, 29

Of the noun—Declenſion—Number—Gender, 30, 31

—*Rules of ſyntax* 38

Of the pronoun—Rules of ſyntax, 41, 47

Of the adjective—Rules of ſyntax, 52, 54

Of the verb—Different kinds of verbs, 56

Of the uſe of Do *and* Did *in conjugating verbs,* 75

Of irregular verbs, 76

Rules of Syntax. Rule I. *The verb agrees, &c.* 83

——*Rule K.* *The ſubſtantive verb* am *or* be, 85
——*Rule L.* *Two or more ſubſtantives,* ib.
——*Rule M.* *Two pronouns,* 86
——*Rule N.* *An active verb,* 87
——*Rule O.* *The relative muſt agree,* 88
——*Rule P.* *One verb governs another,* ib.
——*Rule Q.* *The relative muſt be put in the accuſative,* 89
——*Rule R.* *If another verb—come betwixt the relative.* ib.
——*Rule S.* *Collective names,* 90
——*Rule T.* *When the poſſeſſive* thy, 91
——*Rule U.* *By leaving out the adverbs* when, 92
——*Rule V.* *When the participle becomes a noun,* 93
——*Rule W.* *All unneceſſary change of conſtruction muſt be avoided,* 94
Of the adverb, 96
Of the prepoſition, 100
Of the conjunction, 104
——*the diſtinction betwixt* or *and* nor, 106, 107
Of the interjection, 115
How one part of ſpeech is formed from another, ib.

Of

Of ſentences, 117
Of the arrangement of words in ſentences, 118
The Engliſh *ſcholar more particularly aſſiſted to parſe and conſtrue*, 123
Faulty paſſages from the Spectator, *&c.* 153
Of the improper uſe of the article, ib.
Of — the pronoun, 154
Of — compariſon, 157
The preterit of the verb—*uſed for the* Participle, 158
The Adjective—*uſed for the* Adverb, *&c.* 164
Prepoſitions *improperly uſed*, 166
Of Periods, *and the proper arrangement*,—— 169
Rule I. *A period ſhould contain one entire thought* 17
Rule II. *Members of a period, which—ought not to be conjoined by a copulative*, 180
Rule III. —*two things ſo connected as to require but a copulative*—— 182
Rule IV. —*objects repreſented as ſimilar or diſſimilar*, 187
Rule V. —*improper to change from perſon to perſon*, 191

Rule

Rule VI. *To drop copulatives,* 193

¶ *Language hurt by omitting particles,* 194

Rule VII. —*a circumſtance ought to be placed,* 196

Rule VIII. *Words expreſſing things connected in thought,* 205

Rule IX. *Relative words to be placed as near,* 210

Rule X. — *the moſt important images,*— 211

Rule XI. *In arranging different particulars— ſuſpend the thought,*—— 216

Improper *and* Proper *phraſes contraſted,* 219

Of punctuation, 224 —— *Of emphaſis,* 232

Of capitals, 238 —— *Of proſody,* 239

Of rhetorical figures, 249

Exceptions, to be added to thoſe marked page 20, *from the* II. *General Rule of Spelling.*

AFFABLE, affirmable, admittable, arable, arbitrable, aſpectable, bendable, comfortable, conteſtable, culpable, delectable, demandable, demonſtrable, drinkable, emendable, frequentable, grantable, governable, immixable, impregnable, inflammable, inteſtable, lamentable, matchable, mendable, merchantable, mixable, mockable, obſervable, optable, palpable, portable, preſentable, quenchable, remarkable, rentable, returnable, ſearchable, ſequeſtrable, ſparable, taxable, temptable, tenantable, touchable, warrantable.

Many of theſe words admit of a prepoſition; as, *ſearchable, unſearchable,* which are not inſert-

ed;

ed; becauſe the prepoſition makes no alteration in the ſpelling of the primitive part of the word. To enter into any reaſoning upon this diverſity of ſpelling theſe exceptions, would be to no purpoſe; for cuſtom muſt be the rule in this as in many other ſimilar caſes.

INTRODUCTION.

HOW many letters are there in the *Engliſh* language?

Twenty-ſix, *viz.* a b c d e f g h i j k l m n o p q r ſ t u v w x y z.

How are they divided?

Into vowels and conſonants.

What is a vowel?

A vowel is a letter that makes a perfect ſound of itſelf, without the help of any other letter.

Which are the vowels?

A e i o u and y, when it follows a conſonant. *W* likewiſe becomes a vowel when it follows another, and forms the diphthongs aw, ew, and ow, ; as, law, new, now.

What is a conſonant?

A conſonant is a letter that cannot make a perfect ſound of itſelf, without the help of a vowel.

Which are the conſonants?

B c d f g h j k l m n p q r ſ t v w x y z.

Note. *Y* and *W* are conſonants when either of them begins a word or ſyllable; as, *you, yeſterday, law-yer; warm, ward.*

What is a ſyllable?

A ſyllable is a diſtinct ſound of one or more vowels in a word, with or without conſonants, uttered in one breath; as, a, an, de-lay, beau-ty.

How ought words to be divided into ſyllables?

1. Any ſingle conſonant, except *x*, betwixt

two vowels is joined to the latter vowel; as, *fe-male*; unleſs the conſonant ſound double; as, *rap-id*, *pleaſ-ure*, *ex-act*.

2. When two conſonants come together, proper to begin a word, they go to the latter vowel; as, A-pril, de-preſs; unleſs the pronunciation require them to be divided as, *cit-ron*.

3. When two conſonants come together, not proper to begin a ſyllable, they muſt be divided; as, *ef-fect*, *bar-ter*, *blan-diſh*.

4. When three or four conſonants come together in the middle of a word, as many of them, as are proper to begin a ſyllable, muſt be joined to the latter vowel, and the reſt go to the former; as, *cam-brick*, *in-ſtruct*, *watch-ful*; if the pronunciation do not require them to be otherwiſe divided; as, *breth-ren*.

5. When two vowels come together, not making a diphthong, they muſt be divided; as, *vi-ol*, *tri-al*.

6 The prepoſitions, ab, ad, dis, en, in, im, per, pre, pro, *&c.* and the terminations ed, eth, eſt, ing, *&c.* go by themſelves; as, ab-uſe, ad-apt, diſ-pleaſe, in-offenſive,—end-ed, form-eth, *&c.* unleſs a long vowel precede them; as, ri-ſing, *&c.*

Of the Sounds of the Vowels.

How many ſounds has the vowel *a*?

A hath three ſounds: ſhort, as in *man*; long, as in *na-ture*, *make*; and broad, as in *all*.

In what poſitions does the ſhort ſound of *a* commonly occur?

In

In words or ſyllables ending with one or more conſonants; as, *mad*, *gat*, *tat-ter*, *land-mark*: or when a ſingle conſonant ſounds double; as, *Ad-am*, *ad-amant*, *ban-iſh*,

When does *a* ſound long and ſlender?

In monoſyllables ending with ſilent *e*; as, *make*, *tale*; and when it is accented in the end of ſyllables; as, *na-tion*, *forma-tion*.

But in the end of unaccented ſyllables it ſounds ſhorter; as, *a-bout*, *exta-cy*, *ma-ture*.

In what poſitions does *a* ſound long and broad?

A ſounds long and broad like *aw* before ll, ld, lk, lm, lt, and betwixt *w* and *r*; as, *all*, *bald*, *talk*, *calm*, *malt*, *warm*, *ward*.

How many ſounds hath *e*?

Three: ſhort as in *men*; long, as in *here*; long and ſharp, as in *there*.

In what poſitions does the ſhort ſound of *e* occur?

In words or ſyllables ending with one or more conſonants; as, *pen*, *lent*, *ſtrength*, *ſet-ting*, or when a ſingle conſonant ſounds double after it; as, *em-iſſary*, *em-inent*.

But it has a fainter ſound in the terminations *er*, *en*, *ed*, *eth*,; as, *harder*, *minded*, *loveth*.—— It is mute in the ſyllables *ble*, *dle*, and *tle*; as, *fable*, *bundle*, *little*.

When does the long ſound of *e* take place?

In the end of monoſyllables, in the end of accented ſyllables, and when ſilent *e* follows it; as, *he*, *ſhe*, *we*; e-den, fe-male; here, mete, ſphere, theſe; blaſpheme, complete, extreme.

Note, *E* is without any other variation, conſiderably ſhorter in the end of unaccented ſyl-

lables, than in the preceding examples; as, *be-ſtir, before, male-factor, mainte-nance.*

What is the long ſharp ſound of *e?* It ſounds like long ſlender *a* in *care*; as, *there, were, where, therefore, wherefore*; and frequently before *i* and *y* mute; as, *heir, feign, convey.*

How many ſounds has *i?*

I Has three ſounds: ſhort, as in *hid, fill;* long, like the pronoun *I*; as in *mine*; long, like *ee*; as in *machine.*

Note. It ſounds almoſt like ſhort *u* in *fir, firſt, ſhirt, firm,* &c.

Where does *i* ſound long like the pronoun *I?*

It ſounds like the pronoun *I,* in monoſyllables ending in ſilent *e*; as, *mine, thine, pile;* and before *gh, ght, gn, ld, mb, nd:* as, *high nigh; might, light; ſign, conſign; mild, child; climb, mind, find*; except *wind.*

How many ſounds has *o?*

Three: ſhort, as in *mop*; long, as, in *note, lord;* it ſounds like *oo* in *do.*

Where is *o* ſounded ſhort?

O Is ſounded ſhort in monoſyllables, and ſyllables ending with a ſingle conſonant; or where a conſonant ſounds double in the middle of a word; as, *rod, pod; col-lege, cor-rupt, bod-ily, hom-icide;* thus, bod-dily, hom-micide.

Where does *o* ſound long?

O Sounds commonly long before ll, ld, lt, lſt, ugh, rd, rm, rth, and in monoſyllables that end in ſilent *e*; as, *roll, told, jolt, bolſter, though, thought, hope, rope, cord, form, forth.*

In what words does *o* ſound like *oo?*

O ſounds like *oo*, in *do*, *to*, *move*, *prove*, *behove*, Rome.

Note. *O* Sounds like ſhort *u* in *ſon*, *woman*, *love*, *above*, and frequently in the ſyllables *con*, and *com* at the begining of words; likewiſe in the terminations *-ſion*, *-tion*, and *dom*; as, *con-ciſi-on*, *con-diti-on*, *com-fort*, *king-dom*.

O Sounds like ſhort *i* in *women*.

How many ſounds has *u*?

Three: ſhort as in ſun, tun, ; and long as, tune, prune; and like *oo* in *buſh*, *full*, *fulfil*, *pull*, *true*, *truly*, *truth*, &c.

When ſhould *u* be ſounded ſhort?

U Is ſounded ſhort in all words and ſyllables ending with one or more conſonants; as, run, drub, bur-den, curd.

When does *u* ſound long?

U Sounds long in words and ſyllables ending with ſilent *e*; as, tune, conſume, revenue; unleſs more than one conſonant come between *u* and ſilent *e*; as, drudge,

Note. *U* Seems to ſonnd like ſhort *i* in bury, buſy, buſineſs; thus, birry, biſy, biſneſs.

How many ſounds has the vowel *y*?

Two: ſhort, like ſhort *i* or *e*; as in *pity*, *myſtery*: long; as, in *by*, *apply*.

Where does the ſhort ſound of *y* commonly take place?

Y Is always ſhort before one or more conſonants in the ſame ſyllable with it, and at the end of all nouns adjectives and adverbs; as, *ſylvan*, *nymph*, *ſympathy*, *obſcurity*, *holy*, *privately*.

Where does *y* ſound long?

Y Sounds long in monoſyllables, and when

accented in the end of ſyllables, or in the end of verbs; as, by, thy, rhyme, type; tyrant, tyro; occupy, propheſy, comply, reply; except in the end of theſe verbs, bury, buſy, carry, curry, envy, bandy, hurry, gully, ferry, marry, miſcarry, levy, fancy, pity, query or quere, quarry, rally, ſtory, ſtudy, tally, tarry, vary, weary.

After what is here ſaid concerning the ſound of the vowels, it may be perhaps proper to add, that the ſmaller peculiarities in the ſound of them are not eaſily deſcribed.

Of Double and Triple Vowels.

How are the double vowels divided?

They are divided into proper and improper.

Which are the proper double vowels?

The proper double vowels are, ai, eu, ew, oi, oy, ou, ow; to which may be added theſe triplets, eau, ieu, iew, uoy,

Why are theſe called proper double vowels?

Becauſe we find a mixture of two vowels, making but one diſtinct ſound; as,

ai, In *Caiaphis*, *Cain*, *Caius*, *Gaius*.

eu, In *Europe*, grandeur, neuter

ew, In dew, few, jewel, fewel,

ou, ow, In abound, about, account, -able, -ant advowſon, allow, -able, -ance, amount, arround, avouch, avow, -al, boult, bounce, bound, -leſs, -ary, bounteous, bountiful, bounty, bow, bowel, bower, bough, brow, brown, browze, cow, coward, -ice, crouch, doughty, dowager, dowdy, dower, dowlaſs, down, downy, dowery, endow,

dow, foul, found, -ation, -ling, -ery, fountain, foul, frown, frowſy, growl, ground, -ſel, horehound, houſe, hound, hour, houſehold, houſing, incounter indow, -ment, lounge, louſe, louſy, lower, [gloomy,] mould, -er, -y, moulter, mount, -ain, -anious, -ebank, mouſe, mouth, noun, now, ounce, our, out, -er, -law, -lawry, -let, -moſt, -rage, -rageous, -ſide, -ward, ouze, owl, owler, poulterer poultice, poultry, pounce, pound, -age, powder, power, powt, pronoun, pronuonce, proweſs, prowl, rounceval, round, rouſe, rout, rowler, ſcoundrel, ſcout, ſcowl, ſcour, ſprout, ſtout, touzle, towel, tower, town, touze, trounce, trout, trowel, viſcount, -eſs, unbound, uncouth, unſound, without.

oi, In oil, coil, boil, ſoil, toil.

oy, In coy, boy, joy, employ, royal.

eau, In beauty, beautiful, beauteous.

ieu, In dieu, lieu.

iew, In view.

uoy, In buoy, buoyant, like *oy*; thus, *boy*, *boyant*.

Note. Eau, ſound like eu in beauty, and like *o* in beau, beaux, thus, *bo*, *bos*.

Do, ai, ou and ow ſound always as in the preceding examples?

No: but when both vowels are not ſounded, they are not reckoned proper double vowels.

Which are the improper double vowels.

Aa, ai, au, aw, ea, ee, oo, eo, ei, ey, ie, oa, eo, ou, ow, ue, ui, and uy.

Why are they called improper?

becauſe when they meet in the ſame ſyllable, the one is always ſilent, or they have a ſound

diſtinct

diſtinct from that of either the one or the other; as,

A is ſilent in *Aaron, Balaam, Canaan.*

And *i* is ſilent in ſaid, main, *&c.* where the *a* ſounds like long ſlender *a*, in care; but in the words, *certain,-ly, curtain, mountain, fountain, captain, villain,* with their compounds, the *a* is ſilent and *i* ſounds ſhort.

Au, aw, ſound like broad *a* in all; as, *daub, laud applauſe, cauſe, law, draw, ſpawl, &c.* but *a* is long in *gauge*; thus, *gage.*

Ea, like long *a* in *care*; as,

Bear, break, great, pear, ſteak, ſwear, tear wear, pearmain, yea.

Like long *e* in *be*; as,

Beach, beacon, bead, beadle, beagle, beak, beaker, beam, bean, beaſt,-ly, beat, beaten, bleach, bleak, blear-eyed, bleat, breach, bream, breathe, ceaſe, cheap,-en, chear, cheat, clean clear,-neſs, cleave, cleaver, creake, cream, creature, creaſe, deacon, deal,-er, dean,-ry, dear, defeat, demean,-our, dream, dreary, each, eager, eagle,-et, ear, eaſe, eaſy, eaſt,-er,-en, eat-able, -en, eave, emplead, endear,-ment, encreaſe, fealty, fear, feaſible, feaſt, feat, feature, freak,-iſh, gear, glean, greaſe, greaſy, greaves, heal, heap, hear, heath, heathen,-iſh,-iſm, intreat,-y, knead, leach, leacher,-ous,-ery, lead-er, leaf,-y, league, leak, leaky, lean, leap, leaſe, leaſt, leave, leaver, leaves, mead, meagre, meal,-y, mean,-ing, -ly, meaſles, meat, miſlead, neal, neap, near, neat, pea, peace,-able, pea,-cock, pea,-hen, peak, -ing, peal, peaſe, peaſcod peat, plea, plead, pleaſe, quean, reach, read, ream, reap, reaſon, -able,

-able,-ably,-ableneſs, releaſe, repeal, repeat, retreat, reveal, ſcreak, ſcream, ſea, ſeal, ſeam, ſeaſon, ſeat, ſmear, ſneak,-ing, ſpeak, ſpear, ſteal, ſteam, ſtreak, ſtream, tea, teach, teal, team, tear, *(of the eye)* teat, teaze, veal, unclean, unpeaceable, unreaſonable, unſealed, unſeaſonable, unſheathe, unweaned unwearied, weak, weal, weapon, weariſome, weary, weaſand, weaſel, weave, weaver, wheal, wheat,-en, yean, year, -ling, zeal.

Note. The long ſound of *e* is the ſame with that of *ee* but frequently ſhorter.

Like ſhort *e* in *men*; as,

Bread, breadth, breakfaſt, breaſt, breath, cleanlineſs, cleanſe, dead, -en, ly, deaf, deaf-fiſh, deafneſs, death, dread, feather, head, -dy, health, -ful, -y, heaven, heavy, lead, *(metal)* leaden, leaven, leather, meadow, meaſure, mort-head, peach, peaſant, pleaſant,-ry, pleaſure, read *(paſt time, and participle of the verb to read)* readily, ready, realm, ſearch, ſearſe, ſweat, ſpread, ſtead,-y ſtealth, thread, threaten, threats, uncleanſed, unmeaſurable, unpleaſant, unready, unſearchable, unſteady, wealth,-ineſs, wealthy, weather, yeaſt, *or* yeſt, zealous,-ly,

Like ſhort *u* in *fur*; as,

Earl, early, earn, earth, heard, hearſe, hearth, learn, pearl, pearch, dearth, unheard, yearn.

Like *a* in bard; as,

Heark, hearken, heart,en,-leſs, hearty, heartily, diſhearten.

ee Has an invariable ſound, like the *French i* in machine; as,

Bleed,

Bleed, feel, been keen, ſeen, geeſe, *&c.*

oo Sounds like long *u* in the words, could, would, ſhould; as,

Aloof, brood, coo, cool, cook, food, *&c.*

Shorter in

Book, foot, good, looſe, too, wood, wool.

Like long *o* in

Door, floor, *Moor, (an African.)*

Like ſhort *u* in *ſtud*; as

Blood,-leſs,-y, flood, ſoot.

eo, Like long *e* in *me*; as;

Feoff, people.

Like ſhort *e* in *men*; as,

Jeoparday, leonard, leopard.

Like ſhort *o* in *not*; as,

Geography, geometry, bludgeon, pigeon, ſurgeon, ſturgeon, widgeon, yeoman, yeomanry.

Like long *o* in *lord*; as,

George, georgics.

ei or *ey*, like long, *a* or *e*, in the words *care, ſtare, there, where*; as,

Deign, eight, eighteen, eighty, feign, freight, heir, inveigh, neigh, neighbour, reign, rein, ſtreight, their, veil, vein, weigh. Bey, convey, dey, eyre, obey, they, wey, *Weymouth*, whey.

Like long *e* in *he*; as,

Conceive, deceive, perceive, receive, ſeize. Attorney, honey, key, journey, money.

Like long *i* in *mine*; as,

Height, ſleight, hey-day.

ie Like *ee* in *ſee*: as,

Achieve, achievement; or atchieve, atchievement, belief, brief, chief, cieling, fief, field, fiend, grief

grief, liege, mien, niece, piece, prieſt, relieve, relief, reprieve, retrieve, ſhield, ſhriek, ſiege, theif, wield, yield.

Like ſhort *e* in *men*; as,

Friend, friendly, friendſhip.

Like the pronoun *I* in the third perſon ſingular of verbs ending in long *y*; as, complies, denies, juſtifies: but when *y* is ſhort in the firſt, *ie* is ſhort in the third; as, carry, carries. *See the exceptions marked page 6.*

Like ſhort *i* in Sieve.

oa Like broad *o* in *cord*; as,

Broad, groat.

Like long *o* in *cord* as,

Approach, coach, oar, oak.

oe Like long *o*, in *cord*; as

Doe, foe, roe, ſloe, toe, woe.—Like *oo*, or long *u*, in ſhoe,

Like long *e*, in *he*; as,

Oeconomy, oecumenical, oedipus, *Phoenicians*, phoenix, *&c.*

ou and *ow*, like long *o* in *told*; as,

Acknowlege,-ment, blow, blown, blower, borough, bow, *(to bend,)* bought, brought, by blow, crow, dough, doughy, fought, grow, grown, growth, low lowermoſt, flow lowlineſs, lowly, mow,-er, nought, owe, prow, court, courtſhip, row, ſhow, ſlow,-ly, ſnow, ſnowy, ſought, ſoul, ſow,-er, ſtow,-age, tow,-age.

Like *oo* in *ſtood*; as,

Accoutre-ment, group, courteous, courtezan, couchee, [cooſhee,] could, croup, ſhould, ſource, tour, would, courſe, recourſe, courſer.

Like

Like ſhort *o* in *lot*; as,

Fellow, -ſhip, follow, -er, meadow, trough, [troff.]

Like ſhort *u* in *ſun*; as,

Double, doublet, doubloon, houſewife, houſ-wifery, country, couple, couplet, courage-, ous, encourage, courteſy, couſin, nouriſh-, ment, touch, touchſtone, touchwood, tough, trouble,-ſome; and in the terminations *ous*, and *our*; as, glorious, pious, furious, ſpurious, &c. armour, honour, favour, &c.

ue, Like long *u*, in *tune*; as,

Blue, due, imbrue, glue, ſue, rue, true. Ague, cue, hue, imbrue, reſcue, ſpue, &c.

ui, Like ſhort *i* in *till*; as

Build, -er, -eth, -ed, -ing, guild, guilt, -leſs, guilty, &c.

Like long *u*, or *oo* in *food*; as,

Bruit, ſuit, fruit, recruit, &c.

Like long *y*, in *type*; as,

Guile, beguile,-ed,-eth,-ing.

uy, Like long *y*, in *by*; as, *buy*.

Of Diſſonant Conſonants.

Which are the diſſonant conſonants?

The diſſonant conſonants are, c, ch, g, gh, s, and th.

Why are theſe called diſſonant conſonants;

Becauſe they have two diſtinct powers, or ſounds, the one hard, and the other ſoft; or a ſound altogether different from that of the one,

or

or the other, when ſeparately ſounded: thus, *C* Sounds hard like *k*, before, *a*, *o*, *u*, *l*, and *r*; as,

Can, cord, curd, claim, cry, *&c.*

And ſoft like *s* before *e*, *i*, and *y*; as,

City, centre, cypher, *&c*

Note. *C* Sounds like *k* in *Aceldama*, *Cedron*, *Cenchrea*, *Cis*, *ſceleton*, *ſceptic*, *Sceva*.

And *G* ſounds ſoft like *j* before, *e*, *i*, and *y* as;

Gem, giblets, *Egypt*, *&c.*

And hard before *a*, *o*, *u*, *l* and *r*, as;

Gain, gone, gun, *&c.* It ſounds alſo hard before *e*, and *i*, in the following words, gear, geeſe, geld, get gewgaws, gibboſity, gibbous, giddy, gift, gig, giggle, gild, gills *(of a fiſh,)* gilt *(with gold,)* gimblet, gimp, gird, girder, girdle, girl, girth, gittern, give, given, gizzard, together, hanger, hunger.

Final *e* ſoftens *c* and *g*; as, rag, rage, hing hinge, ac, ace; and *d* ſoften the ſound of *g* even where final *e* is wanting; as, in judgement, *&c. written alſo* judgment.

Gh Sound like *ff* in cough, [coff,] gough, [goff,] hough, [hoff,] trough, [troff,] tough, [tuſt,] and like *th* in drought, [drouth,] and they are mute in nigh, high, night, might, light, fright, *&c.* dough, [do] brought, [bro't] ſought, [ſo't,], *&c.*

How many ſounds has *s*?

Two; that of ſoft *c* and *z*.

When does *s* ſound like *c*?

It generally, ſounds ſoft at the beginning of words, or before and after another conſonant, as ſpeak, ſtock, deſtroy, *&c.*

Where does *s* ſound hard like *z*?

It commonly ſounds like *z* between two vowels; as, deſert, pleaſe, theſe, *&c.* But where it ſounds double, it has the ſound of ſoft *c*; as in generoſity, baſon, extaſy, *&c.*

Note. *S* Sounds like ſoft *c* in words terminating in *ſity*; as, *curioſity*, *globoſity*, &c.

The final *s*, when preceded by a vowel has often the ſound of *z*; as, *glorious*, *gracious*, *ſpecious*, &c. thus, *glorioux*, &c. This ſeems to be a delicacy lately introduced into the pronunciation of the *Engliſh*; the ſound of the *z* being one of the fineſt in the language, and that of the hiſſing *s* one of the worſt.

What ſounds have *ch*?

The *Engliſh* ſound of *ch* is heard in theſe words, church, charge, &c.

They ſound like *ſh* in

Charlotte; chaiſe, chagrin, chamade, *Champagne* capuchine, chevalier, *Chevaux de frize*, machine.

Like *k* in

Character, chorus, *Chriſtmas*, &c. or in *Hebrew* words, and thoſe derived from the *Greek* and *Latin*.

How many ſounds have *th*?

Two: the one hard; as in thin, think, and the other ſoft; as in that, this, father.

To theſe diſſonants might have been added the terminations, -tion, -tian, -cian, -cyon, -ſion; as, condition, [condiſhun,] partial, [parſhal,] tertian, [terſhan,] *Grecian*, [*Greſhan*,] coer-

coercion, [coerſhum,] halcyon, [halſhun,] diviſion, [diviſhun.]

And *ph*, in the ſame ſyllable, ſounds like *f*; as in prophet.

Inſtead of laying down particular rules with regard to quieſcent letters, an alphabetical liſt of words wherein they occur is here ſubjoined, in which their quieſcence is intimated by *Italic* characters.

Abaſ*e*ment, abat*e*ment, Abra*h*am, abr*o*ad, acc*o*utre, acc*o*utr*e*ment, ac*h*, Ac*h*illes, ac*k*now*l*ege, -ment, adj*o*urn, a*h*, all-hallo*w*s, all-he*a*l, allóy, [allay,] a*l*ms a*l*mond, altho*ugh*, am*o*urs, anc*h*or, anſ*w*er, Ant*h*ony, antic*h*riſt, -*ch*riſtian, apoc*h*rypa, arc*h*i-type, Arc*h*imedes, arraign, aſſign, Bacc*h*us, bagnio, befr*i*end, *Birmingham*, [*Briming jam*], Blackimoor, blŏod, boatſw*a*in, bom*b*, bou*gh*, bo*ught*, brog*ue* bruiſe, bru*i*t bu*i*ld, bureau, [buro], bu*i*lt. Carri*a*ge, cart*o*uch, [cartooſh], catar*rh*, catec*h*iſm, catec*h*iſt, catec*h*umen, c*h*imera, c*h*irography, c*h*irurgeon, choir, [quire], c*h*oler, c*h*olar, c*h*ord, c*h*orography, c*h*riſm, c*h*riſtianity, c*h*ronical, c*h*ronicle, c*h*yle, cinq*ue*, cloa*th*s, clim*b*, clo*th*es, cockſw*a*in, co*h*eir, com*b*. Dam*n*, diſembog*ue*, draught, [draft] drought [drouth] dou*b*t. Edinburg*h*, or -buro, eleemoſinary, enough, [enuff] enſign, flegm, flŏod, floor, friag*h*t, go*a*l, ga*o*l, [jail] ga*o*ler, [jailer]. Hand-kerchief, hand*ſ*ome, harang*ue*, *h*eir, *h*elen, heptarc*h*y, *h*erb, *h*omage, *h*oneſt, *h*onourary, *h*onour, *h*oſpital, *h*oſtler, *h*our. Jeremia*h*, impugn [impune] indi*c*t [indite] indi*c*tment [inditement] gover*n*ment. *K*nack, *k*nap, &c. *K* before *n* is almoſt mute. Lam*b*,-kin, laugh [laff] laughter

 malign,

[lafter] leag*ue*, lim*n*. Mac*h*inate, mac*h*ination, malign, manteau [manto] mec*h*anic, melanc*h*oly, Mic*h*ael, Mic*h*aelmas, mi*gh*t, mo*a*n, mo*a*t, monarc*h*, marri*a*ge, -able, monaſtery, moſc*h*etto, moſq*ue*, myr*rh*. Na*ugh*t Ne*h*emia*h*, nei*gh*, nei*gh*bour, nei*th*er, Nor*w*ich. O*a*f oa*k*, oar oat, oath, obey *oe*conomics, *oe*conomical, *oe*conomiſt, *oe*conomy, *oe*cumenical, o*h*, oſprey, o*w*e, o*w*n, parli*a*ment, patriarc*h*, pedagog*ue*, Phar*a*o*h*, phlegm, *phth*iſic, poignancy, poignant, *pſ*alm, *pſ*almiſt, *pſ*almody, *pſ*alter, *pſ*haw, *pt*iſan, *P*tolemy, rag*ou*t [ragoo] reb*u*ild, receipt, reign, reliq*ue*s, reſign, r*h*apſody, r*h*eniſh, r*h*etoric, -al, r*h*eum, r*h*ine, r*h*inoceros, r*h*omboid, r*h*ombus, r*h*ubarb, r*h*yme. San*h*edrim, ſc*h*edule, ſc*h*eme, ſc*h*iſm, ſc*h*iſmatic, ſc*h*olar, ſc*h*olaſtic, ſc*h*oliaſt, ſc*h*olium, ſc*h*ool, ſeignior, ſeiſin, ſeizure, Sela*h*, ſew, [ſo] ſewer, [ſo*w*er] Shilo*h*, ſhip*w*reck, ſiege, ſieve, ſigh, ſight, ſign, ſirra*h*, ſo*l*der, Stad*t*holder, ſtrew, [ſtro] ſ*w*oon, ſ*w*ord, tac*h*ygraphy, ta*l*k, tec*h*nical, tetrarc*h*, T*h*ames, T*h*omas, thoro*ugh*, tho*ugh*, tho*ugh*t, thrum*b*, t*h*yme, tom*b*, tŏng*ue*, [tung] t*w*o, [too] vang*u*ard, ve*h*ement, ve*h*icle, un*w*holeſome, *w*ho, [hoo] *w*hole, *w*hoop, *w*hore, [hoor] *w*hoſe, [hooſe] *w*hurt *w*oolcom*b*er, world*l*y, *w*rangle, *w*rap, &c. *W* is mute before *r*

A TABLE *of* WORDS, *wherein a ſingle* s *ſounds like ſoft* c.

Abaſe-ment, abuſe-ively, ambergreeſe, *Amos*, analyſis, antitheſis, aſide, aſunder, aſylum, axis, baſe-ly baſon, capariſon, compariſon carcaſe,

caſe, cauſeſy, cauſeway, choas, chaſe, cloſe, cloſely, creaſe, deceaſe, decreaſe, deſolate, deſolation, deſultery, &c. dyſentery, dyſury, encreaſe, eves, excuſe, genus, genius, glacis, gymnoſophiſt, hawſer, hawſes, hereſy, hypocriſy, inchaſe, jocoſe, leaſe, leproſy, looſen, maſon,-ry, mavis, nauſeate, nauſeous, operoſe, philoſopher, philoſophical, philoſophize, philoſoyhy, pleuriſy, preſide, proſelyte, proſody, purchaſe, reſide, reſign, reſignation, reſignment, reſilient, reſolute, reſonant, reſource, ſecrecy, veſicatory, virtuoſo, uncaſe, us, uſe, [*cuſtom*] uſeful.

Note. *S* Sounds hard like *z*, contrary to the general rule, page 13th, in the termination -iſm; as, baptiſm, heatheniſm, &c. and in the following words before or after another conſonant.

Abſolve, cleanſe -ed, clumſy, clumſineſs, coſmetic, coſmographical, coſmography, coſmology, priſm, kereſy, kinſman, kinſwoman, obſerve, obſervable, obſervance, obſervant, obſervation, obſervatory, ſciſſars, [ſcizars] *Tueſday*, *Thurſday*, uncleanſed.

In the following TABLE *the hard Sound of* th *is denoted by the* Roman, *and the ſoft by* Italic *Characters.*

Amethyſt, anathema, -tize, anthem, *Anthony*, [*Antony*] antitheſis, arithmetic, atheiſm, atheiſt, Athens, athirſt, athwart, authentic, author, Bartholomew, bath, ba*the*, beneat*h*, bethink, bethought, birth, -right, boo*th*, breadth, breath, brea*the*, bre*th*ren, broth, bro*th*el, bro*th*er, cathartic,

thartic, cathedral, catholic, -iſm, -on, cere-cloth, dearth, death, depth, dethrone, dŏth, earth, eighth, enthuſiaſm, enthuſiaſt, far*th*ing, far*th*er, forth, froth, froth*y* growth, hath, health, hearth, heath, heathen, inthrone, lath, la*th*e, la*th*er, length, *Luther*, mathematical, mathematician, mathematics, Matthew, [Mathew] method, mŏnth, moth, -eaten, mo*th*er, ne*th*er, nei*th*er, nothing, north, nor*th*ern, o*th*er, orthodox, orthographical, orthography, overthrow, overthrown, parentheſis, path, pa*th*s, pathetic, pathos, pith, pithy, ruth, Sabbath, ſheath, ſhea*th*e, ſcythian, ſcythe, ſouth, ſou*th*erly, ſou*th*ern, [ſu*th*erly, ſu*th*ern] ſoo*th*, ſooth, -ſayer, ſtealth, ſtrength, -en, ſympathetic, ſympathize, ſympathy, *Thames*, [*Tems*] *th*an, thane, thank, -ful, *th*at, thatch, thaw, *th*e theatre, theatrical, *th*ee, theft, *th*eir, *th*em, theme, *th*en, *th*ence, theology, theorem, theory, t*h*ere, -about, &c. thermometer, *th*eſe, theſis, *th*ey, thick, thief, thieve, thieviſh, thigh, thimble, *th*ine, thin, thing, think, third, thirſt, thirteen, thirtieth, *th*is, thiſtle, thi*th*er, thong, thorn, thorough, *th*oſe, *th*ou, *th*ough, thought, thouſand, thraldom, thread, threaten, threats, three, threſh, thrice, thrift, thrill, thrive, thriven, thraot, throng, throve, through, throw, thrown, thrum, thruſh, thruſt, thrumb, thump, thunder, Thurſday, *th*us, thwack, thwart, *th*y, thyme, [tyme] tooth, -ach, triphthong, truth, uncloth*e*, wealthy, with, wi*th*al, wi*th*draw, wi*th*er, wi*th*in, wi*th*out, withſtand, withy, worth, wor*th*y, wor*th*ineſs, wroth, wreath, wrea*th*e, youth, zenith,

General

General RULES *of* SPELLING.

RULE I.

For the terminations *-tion*, *-ſion*, *-cian*, *-cion*, and *-xion*.

1. Derivatives in *-tion*, come from primitives ending in *ct*, *ſh*, *nt*, *pt*, *te*, or *eat*; as, *act*, *action*; *abliſh*, *abolition*; *invent*, *invention*; *adopt*, *adoption*; *complete*, or *compleat*, *completion*; but, from *ſuſpect* comes *ſuſpicion*.

2.—— in *-ſion*, come from primitives in *de*, *mit*, *nd*, *r*, *ſe*, and *ſſ*, as, *perſuade*, *perſuaſion*; *commit*, *commiſſion*; (double the *s* in derivatives from *-mit*) *aſcend*, *aſcenſion*; *recur*, *recurſion*; *reverſe reverſion*; *tranſgreſs*, *tranſgreſſion*.

3.—— in *-cian*, or *-cion*, come from primitives in *c*, or *ce*, as, *muſic*, *muſician*; *Greece*, *grecian*; *coerce*, *coercion*.

4.—— in *-xion*, come from primitives in *x*; as, *complex*, *complexion*.

RULE II.

Of the Terminations *-able* and- *-ible*.

1. When a long vowel or ſoft conſonant preceds this termination, write -able; as, *marriageable*, *computable*, *placable*, *&c.*

2. When the laſt ſyllable of the primitive words end with two or more conſonants, write *-ible*; as, corrupt, corruptible; contempt, contemptible; reverſe, reverſible; or when a ſingle vowel

vowel ſounds hard on a ſingle conſonant before the termination *-ible*; as, compatible, viſible.

EXCEPTIONS.

Accept, acceptable; commend, commendable; condemn, condemnable; converſe, converſable; deteſt, deteſtable; damnable, delectable, implacable, ineffable, *impaſſable, i. e.* not to be paſſed; (but *impaſſable, i. e.* incapable of ſuffering, follows the general rule) impeccable, impregnable, unquenchable, tractable, ungovernable, untractable, &c. *See Burn's pronuncing Dictionary: Intro. Gen. Rule* II.

RULE III.

1. A ſingle conſonant ſounds, (but muſt not be written) double before the following terminations.

-ial; as, ſpecial
-icable,—*am*icable
ic;—, cr*it*ic
-al;—, cry*ſt*al
me*t*al
-el—gr*a*vel
-il—c*i*vil
-ol—c*a*rol
-it—l*im*it
-et—c*iv*et
-ical—cr*it*ical
-iciſm—catho*l*iciſm
-icon—catho*l*icon
-id—r*ap*id
-ible—d*oc*ible
-itor; as, cre*d*itor
-ity—humi*l*ity
-ogy—apo*l*ogy
-ify—cl*ar*ify
-itable—ch*ar*itable
-inent—*em*inent
-iſh——abo*l*iſh
-erous—g*en*erous
-ative—prero*g*ative
-erate—v*en*erate
-ement—*el*ement
-evate—*el*evate
-erant—it*in*erant
-edy—r*em*edy
-erence—r*ev*erence

-en—

-en; as, dr*i*ven
-in—l*a*tin
-ar—v*i*car
-our—h*o*nour
-imous—un*a*nimous
-inal—cr*i*minal
-iſter—ſo*ph*iſter
-itate—cap*a*citate
-ony; as, b*e*tony
-omy—an*a*tomy
-eny—pr*o*geny
-on—fl*a*gon
-ult—*a*dult
-en—dr*i*ven
-egant—*e*legant
-egy—*e*legy

EXCEPTIONS.

Com*e*̄dian, ca*th*olic, aerial, fatal, final, arrival, rarity, rh*e*toric, ſcē*n*ical, sō*c*ial, c*e*remony. The vowel *u* is, (contrary to the foregoing rule) long before thoſe terminations; as, crū*c*iate, crū*c*ible, crū*c*ify, ſcorbū*t*ic, ſcorbū*t*ical, matū*r*ity, &c.

2. The vowel *i* ſounds hard on *t* before -ion, and -ious; as, condition, adventitious, &c.

3. *O* Sounds hard on *g* in all nouns in *-grapher*, and *-graphy*; as, ge*o*graphy, ge*o*grapher, &c. but, *a* ſounds hard on *ph* in adjectives derived from them; as, geogr*aph*ical, &c.

Note. The conſonant, ſounding double, and the preceding vowel in the foregoing examples, are, for the greater diſtinction, put in Italic characters.

The following words not falling under the preceding rule, are, as a ſupplement to it, ſubjoined.

*Ab*aft, *ac*adē*m*ic, *Ad*am, *ad*amant, *ad*oration, *am*orous, *an*imadvert, *an*ecdote, *an*athema, *ar*abic, *a*ſunder, *a*ſylum, *ath*ens. Ba*l*ance, bo*d*y, c*e*remony, co*p*y, co*r*ollary, Da*n*iel, Deb*o*ra*h*, d*e*calogue, *e*ducate.

Fa*th*er,

F*ath*er, f*ath*om, f*i*gure, f*o*reſt, fr*i*gate.

G*e*neral, g*e*nuine. H*e*miſphere, h*e*terodox, h*o*neſt; hyp*o*th*e*ſis. *Id*iotiſm, *id*iom, j*e*ſuit, in*ex*orable, irr*e*vocable.

L*a*boratory, l*a*byrinth, L*a*zarus, l*e*gacy, l*e*ger-demain, l*i*corice, *le*vy, l*i*turgy, Ly*d*ia.

M*a*gazine, m*a*lice, m*e*nace, m*i*racle, mir*a*culous, n*o*nage, n*o*table, n*o*vice.

*Ol*ive, *o*range, *o*rigin, P*a*lace, p*a*rable, P*a*ris, p*a*ry, Ph*i*lemon, Ph*i*lip, Ph*i*lis, p*i*ty, pre*ſ*idency, pro*ſ*elyte, pr*o*verb, p*u*mice, p*y*ramid. R*e*paration, r*e*prehend, r*e*putation, r*e*vocable. Sacrament, ſacrifice, ſec*o*nd, ſed*e*ntary, ſ*o*lemn, Solomon, ſt*o*mach, ſtr*a*tagem, ſy*c*amore, ſy*c*ophant. T*a*bernacle, t*e*leſcope, v*a*lue, tr*a*duce, v*i*ſion. Ung*o*vernable, v*o*lume, v*o*luntary. Z*a*charias, Z*e*bulon, z*e*nith, Z*e*nophon, X*e*nophon.

RULE IV.

1. Verbs accented on the laſt ſyllable, and monoſyllable verbs, ending in a ſingle conſonant, preceded by a ſingle ſhort vowel, double the final conſonant before the terminations *eſt*, *-eth*, *-ed*, and *-ing*; as, *to commit*, *committeſt*, *committeth*, *committed*, *committing*; *to blot*, *blotteſt*, *blotted*, *blotting*. But, when the accent is on a preceding ſyllable, the final conſonant is not doubled; as, *to limit*, *limiteth*, *limited*, *limiting*.

2. Verbs ending in ſilent *e* loſe the *e* in the participle preſent before the termination *ing*; as, *to abide*, *abiding*; but theſe verbs, *to bite*, *to chide*, *to hide*, *to ride*, *to ſlide*, *to ſmite*, *to write*, not

not only drop the ſilent *e* in the preſent participle; but they double the *t* in the participle paſt; as, *to ſmite, ſmiting, ſmitten; to write, writing, written; to bite, biting, bitten, &c.*

Note. Some late authors do not double the conſonant in the above examples; but whether the practice will become general or not, time only can determine.

RULE V.

Of Final Y.

1. All verbs change final *y* into *i* before the terminations, *eſt, -eth, ed,* and into *ie,* before *s* in the third perſon ſingular; as *to envy, envieſt, envieth, envies, envied;* but *y* is retained in the participle preſent; as, *envying.*

2. Adjectives change *y* into *i* before *-er* and *-eſt* in the comparative and ſuperlative degrees; and alſo before *-ly* in adverbs derived from them; as, *lofty, loftier, loftieſt, loftily.*

3. Nouns change *y* into *ie* before *s* in the plural number; as, *beauty, beauties;* and into *e* before the termination *-ous,* in adjectives derived from them; as, beauty, beauteous, &c. except *glory, envy,* in which *y* is changed into *i*; as, *glory, glorious; envy, envious.*

4. Write *ey* at the end of primitive nouns, and *y* in the end of adjectives and adverbs; as, *money, honey; attorney, kidney;—faulty; truſty; falſly.* But write *ſy* at the end of verbs, and *cy* at the end of nouns derived from them; as, *to propheſy;* a *prophecy.*

5. Write

5. Write *ay*, *ey*, and *oy* in the end of words, and in their derivatives; as, *pray*, *prayer*; *they*, *convey*, *conveyance*; joy, boy, joyful, boyiſh; but *ai*, *ei*, *oi* in the middle or beginning; as, *maid*, *aid*, *their*, *either*; coin, oil, join. *Loyal*, and *royal*, being derived from the old French *loy* and *roy* the *y* is ſtill retained in them.

RULE VI.

1. A long ſingle vowel in the laſt ſyllable of verbs followed by a ſingle conſonant requires the addition of ſilent *e*; as, *degrade*, *adhere*, *combine*, *incloſe*, *preſume*; and the ſame thing holds in monoſyllables; as, *caſe*, *mere*, *mine*, *roſe*, *mute*.

2. All words ending with the ſound of *v* take ſilent *e* after *v*, even where it does not lengthen the preceding vowel; as, *alive*, *thrive*; *lĭve*, *gĭve*, *lŏve*, *abŏve*.

Note. Final *e* is often added after a diphthong, or two conſonants; as, *pleaſe*, *falſe*, &c. for which, perhaps, no general rule can be given.

RULE VII.

The ſounds *jon* or *jun* at the end of words is written, e, o, n; as, *bludgeon*, *ſturgeon*.

RULE VIII.

Nouns ending with the ſound *oag* or *aig* take *ue* after *g*; as, *prologue*, *pedagogue*, *ſynagogue*, *epilogue*, *rogue*, *vogue*, *Hague*, *plague*: and alſo *league*, and *tongue*.

RULE

RULE IX.

It has become cuſtomary to omit *k* after *c* at the end of diſſyllables and triſſyllables; &c. as, *muſic*, *arithmetic*; but the *k* is retained in monoſyllables; as, *back*, *ſick*, &c.

Note. *C* Should never be written between a diphthong and *k*; nor between the conſonants, *l*, *n*, *r*, *s*, and *k*; as, *ſpeak*, *ſeek*; *balk*, *rank*, *bark*, *flaſk*.

When the terminations *-hold*, and *-hood*, are added to nouns or adjectives, the ſpelling of the primitive word ſhould be retained; as, *houſehold*, *falſehood*; not *houſhold*, *falſhood*; for the omiſſion of the ſilent *e*, before theſe terminations, is apt to lead the unwary into a falſe pronunciation.

Foreigners complain of a harſhneſs in our language, which ariſes from the paucity of vowels in it; therefore we ought ſurely to retain all we have; yet many are accuſtomed to omit the vowel *e* in the preterit of verbs ending in -er and -en; as, *to lighten*, preterit *lightned*; *to enter*, preterit *entred*; which ſhould be ſpelled, *lightened*, *entered*; *to ſtrengthen*, preterit *ſtrengthened*, not ſtrengthned.

☞ The reader will obſerve, that every rule of Syntax, is marked with one of the letters of the Alphabet. And, when under the examples of falſe Syntax, any ſentence ſhall occur which may appear difficult to the learner, the rule on which the conſtruction depends will be referred to, by inſerting, within crotchets, it's characteriſtical letter, and the page where it is to be found. As we proceed, the conſtruction will be not only falſified, under the rule immediately before us; but alſo with regard to preceding rules, that the learner may not looſe ſight of them.

Engliſh Grammar.

WHAT is Grammar?

Grammar is the art of writing or ſpeaking any language correctly; and may be comprehended under the four following heads; *viz.* Orthography, Proſody, Etymology, and Syntax.

What is *Engliſh* Grammar?

Engliſh Grammar is the art of writing or ſpeaking the *Engliſh* language properly.

What is Orthography?

Orthography is the true ſpelling, or juſt combination of letters into ſyllables, and ſyllables into wotds.

What is Proſody?

Proſody teaches and directs the pronunciation; marks the accents; and diſtinguiſhes the long and ſhort ſyllables.

What is Etymology?

Etymology is the ſource from which words are derived, and the ſeveral variations by which the ſame word may be diverſified; as, Man, men, I write, I wrote, I am writing.

What is Syntax?

Syntax is the right conſtruction and arrangement of words into phraſes or ſentences.

How many kinds of words or parts of ſpeech are there in the *Engliſh* language?

Nine. 1. The article, which ſerves to limit the ſignification of common names; as, *a* man, *the* man, &c.

2. The Noun, which is the name of any perſon or thing; as, *man*, *town*, *James*, *London*, &c.

3. The Pronoun, which ſtands inſtead of the name of a perſon, or thing; as, *he*, *ſhe*, *it*, &c.

4. The Adjective, which expreſſes the quality of a perſon or thing; as, a *good* man, a *good* woman, a *hard* ſtone, &c.

5. The Verb, which is a word expreſſing an affirmation concerning the *being*, *action*, or *paſſion* of an agent, or thing; as, I *am*, thou *art*, he *is*, &c. I *praiſe*, thou *praiſeſt*, he *praiſes*, &c. I *am pleaſed*, thou *art pleaſed*, &c.

6. The Adverb, which is a word added to *verbs*, *adjectives*, or *other adverbs*, to expreſs ſome circumſtance belonging to them; as, He ſpeaks *rationally*,—*more rationally*,—*moſt rationally*, &c.

7. The prepoſition, which is a ſmall particle placed before, or between nouns or pronouns to connect them with other words, or to ſhew their relation to one another; as, The light *of* truth is as pleaſant *to* the eye *of* the mind; as the light *of* the ſun is *to* the eyes of the body.

8. The Conjunction, which is a word made uſe of to connect ſentences; as, Man is expoſed

to

to many inconveniences *and* troubles; *yet* he has no reaſon to find fault with the divine adminiſtrations of Providence; *unleſs* he can make it appear, *that* he ſuffers beyond his deſerts.

9. The interjection, which is a word thrown into a diſcourſe, to expreſs ſome ſudden emotion of the ſpeaker's mind; as, Man is endowed with reaſon; but *alas!* how often does he abuſe it.

Of the ARTICLE.

How many articles are there?

There are two, A *or* An *and* The.

What ſort of article is A *or* An?

A or *An,* is indefinite; becauſe it denotes one of a ſpecies, without determining what particular perſon or thing is meant; thus, *a man, a boy, a table,* may ſignify, any man, any boy, any table whatſoever.

What ſort of article is The?

The, is definite; becauſe it immediately leads our thoughts to ſome particular perſon or thing, which had been already ſeen, heard or ſpoken of; as, There comes *the* man I ſaw at church yeſterday.

Of

Note, A is prefixed to words beginning with a conſonant, and *an* to words beginning with a vowel or *h* mute; as, a table, a dog, *&c.* An orator, an heir, *&c.*

A is only prefixed to nouns of the ſingular number, or to the words dozen, ſcore, hundred, thouſand, and to few, and great; as a few men, a great many men, *&c.*

Theſe words, dozen, ſcore, &c. mean one whole number, or aggregate of many collectively taken; and therefore, properly enough admit the article *A* or *An.*

The may be prefixed to nouns ſingular or plural; as, *the* man, *the* men.

Of the NOUN.

What is a Noun or ſubſtantive?

A Noun or ſubſtantive is the name of any thing, of which we can have any notion, whether it be proper or common.

What

A common name, without any article, is to be taken in its largeſt ſenſe; as, *Man is born to trouble, as the ſparks fly upwards.* Here *man* ſignifies *every man*, or *all mankind.*

A denotes our firſt, *the* our ſecondary acquaintance with perſons or things. Thus having ſeen an object for the firſt time, What do I ſay? There rides *a* ſtranger on *a* fine horſe. ——Upon his return, What do I ſay? There rides *the* ſtranger on *the* fine horſe

When ſeveral important particulars come together in a ſentence, the repetition of the *article* ſeems to enliven the expreſſion; as,

The cloud capt towers, *the* gorgeous palaces,
The ſolemn Temples, *the* great globe itſelf,
Yea, all which, it, inherit, ſhall diſſolve;
And, like the baſeleſs fabric of a viſion,
Leave not a wreck behind.

Sheakſpeare.

The philoſopher, *the* ſaint, or *the* hero, *the* wiſe, *the* good, or great man very often lie hid and concealed in a plebeian, which a proper education might have diſinterred and brought to light.

Spectator.

Have naturaliſts never been divided in their judgement, with relation to the deſign and uſe of ſeveral appearances in *the* material, *the* vegetable, *the* animal creation?—one decries as a nuiſance, what another admires as a beauty——Yet, I believe, no one ever took it into his head, from ſuch a diverſity

What is a proper name?

Proper names denote individuals; as *James, Glaſgow, Clyde*, &c.

What is a common name?

Common names ſtand for kinds, containing many ſorts, or ſorts containing many individuals under them; as, *animal, vegetable; man, horſe; ſhip, watch; virtue, temperance, vice, folly*, &c.

Of DECLENSION.

What is meant by declenſion?

The various terminations of a word to denote it's attributes, qualities, or relations, which may be thus diſtinguiſhed;

1. Thoſe which denote the attribute of *Number.*

2. Thoſe which denote the quality of *ſex* or the want of *ſex.*

3. Thoſe

verſity of opinions, to doubt whether the frame of nture is *a* juſt, *a* regular, and *a* finiſhed ſyſtem;——

Hervey.

A is frequently uſed for *by* or *each*; as, Florio found that L 300, *a* year was but a poor eſtate for Leontine and himſelf to live upon.——

Spectator.

Perhaps, *a year* is an ellipetical expreſſion; *by* or *for* being underſtood.

Sometimes *a* is improperly uſed for *of* or *on*; as,—twelve *a* clock; for,—twelve *of* or *on* the clock; but cuſtom ſeems to favour a form of expreſſion a little different from all theſe; thus, twelve *o'*clock

In theſe two inſtances *a* cannot be properly called an article.

Commo[n]

3. Thoſe which denote the *relations* of one word to another.

I. *Of* NUMBER.

What is meant by number?

Number is a modification of nouns, and verbs, &c. according as the thing ſpoken of, is repreſented, as *one* or *more*, with regard to number; whence ariſe theſe two, the *ſingular* and the *plural* Numbers?

What is meant by the ſingular Number?

The ſingular number denotes an object conſidered as ſingle, or alone, or a number of them as united; as, *a man*, *a houſe*, *a troop*, &c.

What is meant by the plural number?

The plural number indicates ſeveral objects, and thoſe as diſtinct; as, *men*, *houſes*, *troops*, &c.

How

Common names may be applied to expreſs individuals by the help of the articles. Thus, animal, *an* animal, *the* animal, &c.

Proper names admit not of the article, becauſe they are already as determinate as they can be made.

Common names may be diſtinguiſhed into natural, artificial and abſtract. Thus animal, vegetable, man, &c. are natural; becauſe they are formed by the hand of God himſelf the author of nature; ſhip, watch, &c. are called artificial; becauſe they are formed by art: Virtue, temperance, &c. are called abſtract; becauſe they are formed from the attributes of other ſubſtances; as, from the flying of a bird, a ſtone being hard, we form the abſtract names, flight, hardneſs. Hence we have a copious ſcource of abſtract names; as, from white, whiteneſs; bright, brightneſs; lovely, lovelineſs; comely, comelineſs; holy, holineſs; temperate, temperance; ſimple, ſimplicity, &c.

How is the plural number formed?

In Engliſh the ſingular is uſually converted into the plural by the addition of *(s)*; as, *Dog, dogs: hand, hands*, &c.*

II. *Of* GENDER.

What is meant by *Gender?*

The

* Nouns ending in *ch, s, ſh* and *x* form their plurals by adding *(es)* to the ſingular; as *church, churches*; *witneſs, witneſſes*; *buſh, buſhes*; *ſex, ſexes*, &c.

Some words ending in *(f)* or *(fe)*, for the ſake of an eaſier pronunciation, change *(f)* into *(v)* adding *ſ*, or *es*; as, *knife, knives*; *ſelf, ſelves*, &c.

Others form theirs without *s*; as, *man*, makes in the plural *men*; *woman, women*; *ox, oxen: Foot, feet*; *tooth*; *teeth*; *gooſe, geeſe*; *die, dice*; *mouſe, mice*, &c.

Brother has two plurals, viz. *brothers* and *brethren*; the former is ſeldom uſed but to expreſs natural relations; but the latter is frequently uſed in a figurative ſenſe; as, *Men, brethren*, and fatheres——

Proper names want the plural; unleſs there be ſeveral perſons of the ſame name; as, the twelve *Cæſars*: or when a race or family is meant; as, *the Campbells, the Murrays*, &c.

Some nouns are the ſame in both numbers; as, *a ſheep, ſheep*; *a deer, deer*, &c. Others have only the plural, being either by nature or art double; as, *Lungs, Bellows, Tongs*, &c.

Wheat, pitch, gold, pride, ſloth, &c. from the nature of the things they expreſs, have only the ſingular number.

Nouns ending in *ce, ge, ſe*, and *ze*, acquire a new ſyllable in the plural by the addition of *(s)*; as, *face, faces*; *ſtage, ſtages*; *horſe, horſes*; *prize, prizes*; &c.

Nouns derived from other languages often retain their original plural termination; as *Cherub* makes in the plural *Cherubim*; *radius, radii*; *beau, beaux*; *criterion, criteria*; *medium, media*, or *mediums*; *ſtadium, ſtadia, or ſtades*; *index, indexes*, when applied to books; *indices*, when applied to algebraical quantities.

The different ſexes; as, *man*, *woman*; *boy*, *girl*, &c.*

How many Genders are there?

Three, the *maſculine*, the *feminine*, and the *neuter*.

What does the maſculine denote?

The male ſex; as, man, boy, *&c.*

What does the Feminine denote?

The female ſex; as, woman, girl, *&c.*

What does the Neuter denote?

Things without life; that is, neither *Male* nor *Female*; as, table, houſe, *&c.*

III. *Of*

* The different ſexes are commonly dingiſtuiſhed by different names; thus, King, maſ. Queen, fem. Prince, m. Princeſs, f. Duke, m. Dutcheſs, f Adminiſtrator, m. Adminiſtratrix, f. Doctor, m. Doctrix, f. Bachelor, m. Maid, or Virgin, f. Widower, m. Widow, f. Nephew, m. Niece, f. Drake, m. Duck, f. Gander, m. Gooſe, f. Buck, m. Doe, f, Stag, m. Hind, f. Milter, m. Spawner, f. Steer, m. Heifer, f. Rake, m. Jilt, f. Sloven, m. Slut, f. *&c.*

Things without life are ſaid to be the neuter, that is, neither Male, nor Female. Yet in the poetical and rhetorical ſtyles, nouns of this gender are often perſonified; and, to mark more diſtinctly the perſonification, have ſex aſcribed to them.

Mr Harries obſerves, that Subſtantives have been conſidered as maſculine, which are conſpicuous for the attributes of imparting; or which are naturally ſtrong, active, or efficacious, and that indifferently whether laudable, or illaudable; Thus, the *Sun*, the *ſky* or *ether*, *death*, *time*, &c. are maſculine.

On the other hand, ſuch are eſteemed feminine, as are remarkable for the attributes of receiving, of containing, or of bringing forth; or which are peculiarly amiable and beautiful; or which have reſpect to ſuch exceſſes, as are rather feminine than maſculine: Thus the *moon*, the *earth*, the *ocean*, a *ſhip*, a *watch*, *virtue*, &c. are feminine.

EXAMPLES

III. *Of the Relations of one word to another.*

How are theſe relations expreſſed in *Engliſh?* They are expreſſed by the prepoſitions *of, to, for, with, in, by, thro'* &c. except the genitive, which is alſo expreſſed by a different termination; as, the *boy's* book. Thus,

Singular

EXAMPLES.

" At his command th' uprooted *hills* retir'd,
Each to *his* place; they heard his voice and went
Obſequious: *Heav'n his* wonted face renew'd,
And with freſh flow'rets, hill and valley ſmil'd."

Milton P. L. B. VI. l. 781.

" Was I deceiv'd, or did a ſable *cloud*
Turn forth *her* ſilver lining?"

Milton Comus.

" Before mine eyes, in oppoſition ſits
Grim *Death*, my ſon and foe; who ſets them on,
And me *his* parent; would full ſoon devour
For want of other prey; but that *he* knows
His end with mine involv'd; and knows, that I
Should prove a bitter morſel, and *his* bane,
Whenever that ſhall be; ſo Fate pronounc'd."

Milton P. L. B. II. l. 804.

" Of *Law* no leſs can be acknowledged, than that *her* ſeat is the boſom of God; *her* voice, the harmony of the world. All things in heav'n and earth do *her* homage; the very leaſt, as feeling *her* care; and the greateſt, as not exempted from *her* power."

Hooker, B. I. p. 16.

" Go to your natural Religion; lay before *her* Mahomet and his diſciples arrayed in armour and in blood:—ſhew *her* the cities which he ſet in flames; the countries which he

ravaged

Singular with the Indefinite Article.

Nominative *	A *Scholar*,
Genitive	a *Scholar's*, or of a Scholar,
Dative	to, or for a Scholar,
Accuſative	a Scholar,
Vocative	O Scholar,
Ablative	With, in, by, from, thro' a Scholar,

Singular

ravaged :—when *ſhe* has viewed him in this ſcene carry *her* into his retirements; ſhew *her* the prophet's chamber, his concubines and his wives :—when *ſhe* is tired with this proſpect, then ſhew *her* the Bleſſed Jeſus,"——" See the whole paſſage in the concluſion of

Bp. Sherlock's 9th Sermon, vol. I."

" Of theſe beautiful paſſages, we may obſerve, that as in the Engliſh, if you put *it* and *it's* inſtead of *his*, *ſhe*, *her*, you confound and deſtroy the images, and reduce what was before highly poetical and rhetorical to mere proſe and common diſcourſe; ſo if you render them into another language Greek, Latin, French, Italian, or German, in which Hill, Heaven, Cloud, Law, Religion, are conſtantly maſculine, or feminine, or neuter, reſpectively, you make the images obſcure and doubtful, and in proportion diminiſh their beauty."

Dr. Lowth's Gr. p. 29.

* The nominative is that caſe which primely denotes the name of any perſon or thing.——The genitive——ſignifies the *name* poſſeſſed of ſome other thing; as, The *King's* Crown, or, it ſignifies one begotten; as, the *ſon's* father, or, one begetting; as, the *father's* ſon.—The dative,—ſignifies the perſon—to whom any thing is given; as, lent to him.—The accuſative denotes the noun or pronoun on which the action implied in an active verb terminates; as, The maſter teaches *me*.——The vocative——denotes, the perſon called, or

ſpoken

Singular with the Definite Article.

Nom.	the *Scholar*,
Gen.	the *Scholar's*, or of the Scholar.
Dat.	to, or for the Scholar
Acc.	the Scholar,
Voc.	O Scholar,
Abl.	with, &c. the Scholar

PLURAL.

Nom.	Sholars or the Scholars,
Gen.	Scholars' or the ſcholars', Or of ſcholars, of the ſcholars,
Dat.	To ſcholars, or to the ſcholars
Acc.	Scholars, or the ſcholars,
Voc.	O ſcholars, or O the ſcholars,
Abl.	With, &c. ſcholars, or with, &c. the ſcholars.

RULES

ſpoken to; as, O! *woman*, great is thy faith.———The ablative indicates the cauſe, and manner of an action, or the inſtrument with which it is done; as, He periſhed *by water*. He was killed *with a ſword*.

The genitive of nouns ending in *s*, *ſe*, *ze*, or *ce* may be formed by adding the apoſtrophe, without the addition of another *s*; as,

Nom. *Cyrus*, Gen. *Cyrus'*	as, *Cyrus'* army
Nom. Conſcience, Gen. Conſcience'	as, for conſcience' ſake
Nom. Righteouſneſs, Gen. Righteouſneſs'	as, for Righteouſneſs' ſake

Sometimes we find the genitive formed the ſame way, when the next word begins with *s*; as,

RULES *of Syntax.*

RULE A.

1. The article *a* is prefixed to words beginning with a conſonant; as, a man, a boy, &c.

2. The article *an* is prefixed to words beginning with a vowel, or *h* mute; as, an heir, an heireſs, an Earl, &c.

Falſe

——for which hope' ſake, king Agrippa, I am accuſed of the Jews.

L. Lyttleton's Obſerv. on St Paul's *Conv.*

But when the name governing theſe genetives, is not expreſſed, it becomes neceſſary to add the *s* to the apoſtrophe; as, the decree of Artaxerxes differed from that of Cyrus, in that *Cyrus's* related to the Temple, and this was made for the City.

Nouns, ending with *en* in the plural, admit the genitive in both numbers; as,

Sing.	Plur.
Nom. Man	Nom. men
Gen. man's	Gen. men's

Nouns ending with *y* in the ſingular, change *y* into *ie* in the plural number; as,

Sing.	Plur.
Nom. Mercy	Nom. mercies
Gen. mercy's	Gen. mercies'.

When the relation of one thing to another is expreſſed by ſeveral terms, the ſign of the genitive is added to the laſt term; as, *for my kinſman and* BRETHREN'S *ſake*; but when we uſe the preposition it is prefixed to the firſt term; as, *for the ſake of my kinſmen and brethren.*

James, John and Robert's Shares are paid; but David, William and Andrew's remain in the Caſhier's hands.

The

False Syntax.

A eloquent ſpeaker rouſes the mind to at-
1 4 2 5 1 2 7
tention. *An* fooliſh man falls into many ſnares
2 1 4 2 5 7 4 2
by his want of conſideration.——It is natural to
7 3 2 7 2 3 5 4 7
an man to miſtake.——*A* honeſt dealer will
1 2 7 5 1 4 2 5
always be eſteemed by his cuſtomers.—He was
6 5 7 3 2 3 5
a eaſy companion and *an* faithful friend.
1 4 2 8 1 4 2

Note. The ſmall figures mark the ſeveral parts of ſpeech, according as they are numbered and defined page 28.

RULE B.

Two ſubſtantives coming together, implying poſſeſſion, the former is, by the addition of *('s)*, put into the genitive.

OR,

Two ſubſtantives coming together, implying, poſſeſſion,

The ſhares of James, John and Robert are paid; but the ſhares of David, William and Andrew remain in the Caſhier's hands.

When two poſſeſſives come together, we uſe both the ſign and the prepoſition; as, *a ſon of John's, i. e. One of the ſons of John.*

*** Theſe two poſſeſſives cannot properly come together but on ſuppoſition that John have more ſons than one; for otherwiſe we ought to ſay, *He is John's ſon.*

poſſeſſion, the latter governs the former in the genitive; as, The King's prerogative.

False Syntax.

The *father* vices often redound on the ſon.—
1 2 2 6 5 7 1 2
An [A 38.] *man* manners commonly ſhape his
1 2 2 6 5 3
fortune.——A wiſe ſon will hear his *father* in-
2 1 4 2 5 3 2
ſtructions.—Learning is the rich *man* ornament,
2 2 5 1 4 2 2
and the *poor's man* riches.——*Youth* unſkilfulneſs
8 1 4 2 2 2 2
is to be removed by old *men* wiſdom.——
5 5 7 4 2 2
The *miſer* god is his money.
1 2 2 5 3 2

RULE C.

When two ſubſtantives come together, belonging to the ſame perſon or thing, they are both put in the ſame number and caſe: as, King *David*.

False Syntax.

Paul the *Apoſtle*'s was very zealous in preach-
2 1 2 5 6 4 7 5
ing the goſpel.
1 2

Plato the *Philoſophers* juſtly calls pleaſure
2 1 2 6 5 2
ruin [B. 39.] bait.
2 2

The

The *father* prodigality will be the *ſon* ſhame
1 2 2 5 1 2 2
and beggary.----*Nature* voice is the conſent of all.
8 2 2 2 5 1 2 7 4

III. *Of the* PRONOUN.

What is a Pronoun?

A Pronoun is a word that ſtands inſtead of a noun, whether common or proper, to avoid the too frequent repetition of the ſame name.

How are theſe pronouns *I*, *Thou*, *He*, *She*, *It*; *We*, *Ye* or *You*, and *They* called?

They are called perſonal pronouns; becauſe they ſtand immediately in place of ſome perſon or thing which had been already named, or ſeen.

Does number belong to the pronoun?

Yes; *I*, *Thou*, *He*, *She* and *It*, are ſingular; and *We*, *Ye* or *You*, and *They* are plural; hence they are called reſpectively the pronouns of the firſt, ſecond and third perſons.

Perſonal

Theſe three pronouns may be the ſubject of any diſcourſe: the firſt ſpeaks of himſelf, of another, or to another; the ſecond is always ſpoken to; and the third is ſpoken of; hence the firſt and ſecond perſons being the ſubject of diſcourſe, and ſuppoſed to be preſent, their ſex is perfectly known, without any diſtinguiſhing marks to point out their genders; but the third perſon or thing ſpoken of being abſent, and perhaps unknown, it became neceſſary in the formation of pronouns, to mark its gender: accordingly the three genders, in the third perſon ſingular, are thus diſtinguiſhed, *He*, *She*, *It*,

In the plural number, the third perſon marks no diſtinction of gender; the plural They being applied indifferently to

Perſonal and relative pronouns are declined in the following manner:

The Pronoun of the firſt Perſon Singular.	*Of the firſt Perſon Plural.*
Nom. I,	Nom. we,
Gen. my, mine, or of me,	Gen. our, ours, or of us,
Dat. to, or for me,	Dat. to, or for us,
Acc. me,	Acc. us,
Abl. with, in, by, from, thro' me.	Abl. with, &c. us.

The

men, *women*, and *things*: it may therefore, not be improper, when, by uſing the pronoun, any ambiguity, or confuſion would be created in the ſenſe. to bring up the name itſelf, by which all ſuch inconveniences will be prevented, and the reader often ſaved a great deal of trouble; as, in the following example from *Clarenden.* Cont. p. 269.

All which with the *King's* and Queen's ſo ample promiſes to *him* ſo few hours before *the conferring* the place on another, and the Duke of York's manner of receiving *him* after he had been ſhut up with *him*, as *he* was informed, might very well excuſe *him* for thinking *he* had ſome ſhare in the affront *he* had undergone.

This ſentence as it ſtands, requires a careful peruſal of ſeveral preceding pages to underſtand it fully; which would have been, at leaſt, more intelligible by uſing the names themſelves, inſtead of the pronouns.

Thus,

All which, with the *King* and Queen's ſo ample promiſes to *the Treaſurer*, ſo few hours, before *the conferring of* the place on another, and the Duke of York's manner of receiving him, after he had been ſhut up with *the Duke*, as he was informed, might very well excuſe him, for thinking *the Chancellor* had ſome ſhare in the affront he had undergone.

Who, *which*, *what*, and *that* are called relative pronouns; becauſe they refer to ſome preceeding ſubſtantive called the antecedent. *Who* is maſculine or feminine, according as the antecedent is maſculine or feminine, being either applied to

The Pronoun of the ſecond Perſon Singular.

Nom. thou,
Gen. thy, thine, or of thee,
Dat. to, or for thee,
Acc. thee,
Voc. O thou,
Abl. with, &c. thee.

Of the ſecond Perſon Plural.

Nom. ye, or you,
Gen. your, yours, or of you,
Dat. to, or for you,
Acc. you,
Voc. O you,
Abl. with, &c. you.

The

perſons only, or to things perſonified: *Which* is neuter: *that* is, by all writers, uſed indiſcriminately in the maſculine, feminine and neuter genders. However, I have heard the following diſtinction made; that *who* might be applied to rationals, and things perſonified, *that* to irrationals, and *which* to inanimates. Perhaps this diſtinction was never obſerved by any writer; nor is any thing more meant by inſerting it here, than that in converſation about the preciſion or elegance of language, ſuch a diſtinction has, by good ſcholars, been made.

Mr. *Harries*, by the examples he gives, ſeems to favour this diſtinction; thus, "The *man whom*,—The *ſhip which*, "—*Alexander who*,—*Bucephalus that*,—*Virtue which*."

Who, *which*, and *what*, when uſed in aſking queſtions, are called interrogative pronouns; as, *Who* wrote Paradiſe Loſt? Anſwer, *Milton*.

Which is his houſe? Anſwer, The *houſe* on the right-hand. Nevertheleſs they ſtill retain their relative quality; for *who* refers to the anſwer *Milton*, and *which* to the anſwer *houſe*.

What, without a queſtion, includes in it both the antecedent and the relative; as, I gave *what* he aſked for it, *i. e.* I gave *the price which* he aſked; but, when applied to a perſon, in aſking a queſtion, it has reſpect to ſome quality; as, *What* gentleman is that?

The antecedent is ſome preceding name, to which the relative refers; as, The *man who* ſpeaks truth ſhall be honoured. The *ſhip which* brought over the Prince. Here *man* is the antecedent to *who*, and *ſhip* to *which*.

Let it be farther obſerved, that the relative is always of the ſame perſon with its antecedent.

The Pronoun of the third Perſon Singular, maſ. gen.

Nom. he,
Gen. his, or of him,
Dat. to, or for him,
Acc. him,
Abl. with, &c. him,

Of the third Perſon Plural.

Nom. they,
Gen. their, theirs, or of them,
Dat. to, or for them,
Acc. them,
Abl. with, &c. them.

The Pronoun of the third Perſon Singular, fem. gen.

Nom. ſhe,
Gen. her, hers, or of her,
Dat. to, or for her,
Acc. her,
Abl. with &c. her.

Of the third Perſon Plural.

Nom. they,
Gen. their, theirs, or of them,
Dat. to, or for them,
Acc. them,
Abl. with, &c. them

The Pronoun of the third Perſon Singular, neut. gen.

Nom. it,
Gen* it's or of it,

Of the third Perſon Plural.

Nom. they,
Gen. their, theirs, or

Engliſh nouns have, properly ſpeaking, but two caſes. The nominative and the genitive; whereas pronouns have three, *viz.* The nominitive, genitive, and accuſative; as Nom. *I*, Gen. *my* or *mine*, Acc. *me*, which anſwer to the genitive and accuſative caſes in *Latin*. The genitive, dative and ablative formed by the prepoſitions *of*, *for*, *to*, *by*, *with*, —though anſwering the ſame purpoſe, which different terminations do in *Latin*,—cannot be properly called caſes; for the name caſe ſeems to have ariſen from theſe different terminations.

* *It's* is frequently, but improperly, uſed for *it is*, which ought to be written, *'tis*.

	of them.
Dat. to it,	Dat. to them,
Acc. it,	Acc. them,
Abl. with, &c. it.	Abl. with, &c. them.

The Relative, maſ. and fem. Singular and Plural.	*The Relative neuter, Singular and Plural.*
Nom. who,	Nom. which,
Gen. * whoſe, or of whom,	Gen. of which,
	Dat. to which,
Dat. to, or for whom,	Acc. which,
Acc. whom,	Abl. with, &c. which.
Abl. with, &c. whom.	

The poſſeſſives *my, thy, our, her, your, their*; are uſed with a name expreſſed; *mine thine, ours, hers, yours, theirs,* without a name.

EXAMPLES.

With a Name,	*Without a Name.*
This is not my book;	——but it is yours.
This is not your book;	——but it is mine.
This is not his book;	——but it is hers.
Theſe are your horſes;	——thoſe are theirs.

In theſe and ſuch examples, the ſcholar will be pleaſed to obſerve, that the *s* ſupplies the place of the name.

Subſtantive pronouns, and the definitive *this* and *that* are, in both numbers, indeclinable, that is, their different connexions with other words

* *Whoſe* is often uſed, as the relative of things, but is is reckoned ungrammatical; except in the poetical and rhetorical ſtyles, where things are perſonified.

are expreſſed by the prepoſitions, *of*, *to*, *for*, *with*, *in*, *by*, &c.

The Adjective Pronoun *This*

Singular.	*Plural.*
Nom. this, †	Nom. theſe,
Gen. of this,	Gen. of theſe,
Dat. to, or for this,	Dat. to, or for theſe,
Acc. this,	Acc. theſe,
Abl. with, &c. this.	Abl. with, &c. theſe.

The Adjective Pronoun *That*

Singular.	*Plural.*
Nom. that,	Nom. thoſe,
Gen. of that,	Gen. of thoſe,
Dat. to that,	Dat. to thoſe,
Acc. that,	Acc. thoſe,
Abl. with—that	Abl. with—thoſe

* Subſtantive or Reciprocal Pronouns

Singular.	*Plural.*
Nom. myſelf,	Nom. ourſelves,

Gen.

† *This*, *that*, *any*, *other*, *ſome*, *one*, *none*, are all called definitives; becauſe they ſerve to define and limit the extent of the common name, to which they either refer, or are joined. *One* is ſometimes uſed indefinitely; as, *One* may ſay,—One ſeems:—In ſuch circumſtances *one* is apt to miſtake. That is, *any one* may ſay,—*any one* ſeems,—*any one* is apt to miſtake.

* They are called *ſubſtantive*, becauſe they betoken a perſon

Gen. of myſelf, &c.	Gen. of ourſelves, &c.
Nom. thyſelf,	Nom. yourſelves,
Gen. of thyſelf, or of yourſelf.	Gen. of yourſelves.
Nom. himſelf,	Nom. themſelves,
Gen. of himſelf,	Gen. of themſelves,
Nom. herſelf,	Nom. themſelves,
Gen. of herſelf,	Gen. of themſelves,
Nom. itſelf,	Nom. themſelves,
Gen. of itſelf,	Gen. of themſelves.

RULE D.

A pronoun and ſubſtantive coming together implying poſſeſſion, the latter governs the former in the genitive; as, *his book*, *their books*.

RULE

ſon or thing, not a quality: and they are called *reciprocal*, becauſe, the action implied in an active verb falls on the perſon acting; as, *James* hurts *himſelf* by his extravagance. Here *himſelf*, the perſon hurt, is *James* the perſon acting.—

When we would expreſs ſomething with greater emphaſis, or when contrariety is implied, we add *own* or *ſelf* to the pronoun; as, *this is my* own *horſe*, *i. e.* not a hired horſe.—*I wrote this with my* own *hand*, *i. e.* without the help of another.—*He* himſelf *is the cauſe of his own ruin.*—We *hurt* ourſelves *by our own rage*, *i. e.* more than we hurt others.

RULE E.

The pronoun muſt agree in number and gender with the name for which it ſtands, or to which it refers; as,

My *father* is gone to the country, where *he* propoſes to ſpend the ſummer. Here the pronoun *he* agrees with the foregoing name *father*.

* My *brother* and *I* were at church yeſterday, where *we* heard a good ſermon. Here *we* agrees with the antecedents, my *brother* and *I*.

Falſe Syntax.

My *father* ſpares no expence on my education
3 2 5 4 2 7 3 2
though in every other reſpect *ſhe* be frugal, yet
8 7 4 4 2 3 5 4 8
in this *ſhe* is liberal; becauſe he knows that a
7 3 3 5 4 8 3 5 8 1
good education is the beſt and moſt laſting
4 2 5 1 4 8 6 4
patrimony.
2

Your *uncle* is very healthful, though *ſhe* be
3 2 5 6 4 8 3
turned of eighty.—*James* and *John* are very
5 7 4 2 8 2 5 6
learned, *he* ſurely ſtudy hard.
4 3 6 5 6

Do we not frequently ſee one *man* generouſly
5 3 6 6 5 4 2 6
forgive *her* enemies, another do acts of juſtice
5 3 2 4 5 2 7 2

* *I* and *another* require the pronoun plural *we*; *Thou* and *another*, *ye* or *you*; *He* and *another*, *they*; thus *I* and *he* rode, *i. e. we* rode. *He* and *ſhe* came, *i. e. they* came.

to

to the poor, and a third adminiſter wiſe counſel,
7 1 4 8 1 4 5 4 2
from no higher motives, than that *he*, may ac-
7 6 4 2 6 8 3
quire the reputation of this, or that meritorious
5 1 2 7 † *a.* 3 8 *a.* 3 4
action?
2

RULE E.

The Relative *who* belongs to perſons, *which* to things; as, the man *who*—the houſe *which*—

Falſe Syntax.

He which commands *herſelf*, commands the
3 † *r.* 3 5 3 5 1
whole world.——*She which* is more careful to
4 2 3 *r.* 3 5 6 4
adorn *his* body with fine clothes, than her mind
5 3 2 7 4 2 6 3 2
with good qualities, ſhews both *his* pride and
7 4 2 5 4 3 2 8
ignorance.—Fear is the ſhield of virtue, *who*
2 2 5 1 2 7 2 *r.* 3
ſhould never be laid down.
5 6 5 6

RULE F.

This and *that*, with their plurals *theſe* and *thoſe* muſt agree in number with the Subſtantives to which they reſpectively belong; as, *this* man, not *theſe* men.

Falſe Syntax.

Theſe is a good man, *ſhe* readily forgives *a*
a. 3 5 1 4 2 3 6 5 1

† *a.* 3 denotes an adjective, *in.* 3 an interrogative, and *r.* 3 a relative pronoun.

injury.——*Thoſe* is *a* implacable woman, *he* never
2 a. 3 5 1 4 2 3 6
forgives *a* offence.—*Thoſe* man cannot live hap-
5 1 2 a. 3 2 5
pily *which* does not endeavour to live wiſely,
6 p. 3 5 6 5 5 6
honeſtly and juſtly.
6 2 6

RULE G.

When *this* and *that* ſtand oppoſed to one another in a ſentence, *this* relates to the perſon or thing laſt mentioned, and *that* to the firſt: and the ſame thing holds of their plurals, *theſe* and *thoſe*.

To this rule may be ſubjoined the following correſpondents contraſted to one another, *viz.** *firſt* and *laſt*; *former* and *latter*; *one* and *other*, by which, with * *this* and *that*, the following, and the like ſentences, may be varied, thus;

Baſhfulneſs and *impudence* are equally to be
2 8 2 5 6
avoided; *this* rendering us the objects of aver-
5 a. 3 5 3 1 2 7 2
ſion, *that* of pity.
a. 3 7 2

Baſhfulneſs and *impudence* are equally to be avoided; *that* rendering us the objects of pity, *this* of averſion.

Baſhfulneſs and *impudence* are equally to be avoided, the *former* rendering us the objects of pity, the *latter* of averſion.

Baſhfulneſs

* *This* and *other*; *firſt* and *latter*; *former* and *laſt*, &c. are all improper correſpondents; and therefore ought not to be uſed; but according to the arrangement given, through the ſeveral variations of the ſentence, *Baſhfulneſs* and *impudence* are equally to be avoided, &c.

Baſhfulneſs and *impudence* are equally to be avoided: the *latter* rendering us the objects of averſion, the *former* of pity.

Baſhfulneſs and *impudence* are equally to be avoided; the *firſt* rendering us the objects of pity, the *laſt* of averſion.

Baſhfulneſs and *impudence* are equally to be avoided, the *laſt* rendering us the objects of averſion, the *firſt* of pity.

Baſhfulneſs and *impudence* are equally to be avoided, the *one* rendering us the objects of pity, the *other* of averſion*.

Falſe Syntax.

It is better to fall among *crows* than *flatterers*,
3 5 4 5 7 2 6 2
for *that* [F. 49.] only devour the dead, *this*
8 a. 3 6 5 1 2 a. 3
[F. 49.] the living.
1 2

It is better to fall among *crows* than *flatterers*, for the *former* devour only the dead; the *laſt* the living.

It is better to fall among *crows* than flatterers; for the *latter* devour the living; the *firſt* only the dead.

* *One* and *other* are not ſo explicit as the other terms.—The ſcholar may be taught to vary the other ſentences after the ſame manner. He may likewiſe be taught to uſe the name itſelf; as, *baſhfulneſs* and *impudence* are equally to be avoided, *baſhfulneſs* rendring us the objects of pity, *impudence* of averſion; but, at the ſame time, let him know, that the other correſpondent terms are more elegant.

The teacher may give him ſimilar ſentences to be treated in the ſame manner.

Wealth and *poverty* are both temptations to
2 8 2 5 4 2 7
men, *thoſe* tends to excite pride, *theſe* diſcontent-
2 a. 3 5 5 2 a. 3 2
ment.

Wealth and *poverty* are both temptations to men; the *firſt* tends to excite pride, the *latter* diſcontentment.

Of the ADJECTIVE

What is an adjective?

An adjective is a word added to the ſubſtantive to expreſs ſome quality, or property of it; hence it is alſo called a quality or property.

How may the adjective be diſtinguiſhed from the noun?

By adding the word *man*, *woman*, or *thing* to it, with which it will make ſenſe; as, good, a good *thing*: bad, a bad *thing*.

COMPARISON.

What is *Compariſon*?

Compariſon is a ſort of *declenſion* of adjectives, being a variation of their terminations to denote the different *degrees* of a quality or attribute.

How many degrees of compariſon are there?

Three; The poſitive, the comparative, and the ſuperlative.

What does the poſitive degree expreſs?

The ſimple quality or property itſelf.

The

What does the comparative expreſs?

A higher or lower degree of that quality.

What is expreſſed by the ſuperlative?

The higheſt or loweſt degree of the ſame quality.

How is the comparative degree formed?

By adding the letter *r*, or the ſyllable *er*, to the poſitive, or by prefixing the adverb *more* to it; as hard, harder, or more hard; pure, purer, or more pure, *&c.*

How is the ſuperlative formed?

By adding the letters *ſt* or *eſt* to the poſitive, or by prefixing the adverb *moſt* to it; as, pure, pureſt, moſt pure; hard, hardeſt, *&c.* Or by prefixing, very, exceedingly, extremely, to it; as, very hard, *&c.*

EXAMPLES.

Poſitive.	*Comparative.*	*Superlative.*
Pure,	purer,	pureſt.
Hard,	harder,	hardeſt.
	OR,	
Pure,	more pure,	moſt pure.
Hard,	more hard,	moſt hard.
Prudent,	more prudent,	moſt prudent.

Some Adjectives are irregular; as,

Poſitive.	*Comparative.*	*Superlative.*
Good,	better,	beſt.
Ill, evil, bad,	worſe,	worſt.
Little,	leſs,	leaſt.
	Near,	

Positive.	*Comparative.*	*Superlative.*
Near,	nearer,	next.
Late,	later,	last, or latest.
Fore,	former,	first, foremost.

RULE H.

1. The adverbs *more* and *most*, ought never to stand before an adjective compared by *-er* and *est*; as, silver is finer than tin.

2. The terminations *er*, and *est* should never be added to the adjective when *more* or *most* give a smoother sound; as, *James* is a more prudent man than *Robert*.—She is the *most* virtuous woman of my acquaintance.

The adjectives *one, two, three, four*, &c. and *first, second, third, fourth*, &c. are called numeral or ordinal adjectives. The former denote the whole number, and the latter only the last one of that number; thus *One* denotes simply the number *one* without any regard to more; but, *first*, has respect to more, and so denotes only the first one of a greater number; and *two* means the number *two* compleatly; but *second* the last one of *two*; and so of all the rest.

Adjectives are joined to substantives in all relations, without any other change of termination, than those of marking the degrees of quality or attribute; as, a *good* man, *good* men; an, *honest* man, *honest* men; the *fairest* copy, &c.

All adjectives of three or more syllables, and even most of dissyllables, ought to be compared by *more* and *most*, not by *er* and *est*. The best rule for determining the proper choice of the comparatives *more* and *most*, or *er* and *est*, is, to try them by the ear, and that which gives the most agreeable sound, is to be preferred; as, trifling, more trifling, most trifling, is more agreeable than triflinger, triflingest, &c.

We sometimes find a slight impropriety in the use of ordinal adjectives; as in the *fortieth* and *fifth* year of his age.—It should be, in the *forty-fifth* year.

Adjectives stand sometimes by themselves; but then some substantive is understood; as, "the *just* shall live by faith," *i. e.* the *just man*. Sometimes an adjective is used substantively;

False Syntax.

Silver is *more finer* than tin.—The *moſt fineſt*
2 5 6 4 6 2 1 6 4
gold is not to be compared to wiſdom.—*James*
2 5 6 5 7 2 2
is *prudenter* than *William.*—She is the *virtuouſeſt*
5 4 6 2 3 5 1 4
woman of my acquaintance.——Death is the
2 7 3 2 2 5 1
ſhockingeſt thing, it ſpares neither rich nor poor.
4 2 3 5 6 4 8 4
—She is the *beautifulleſt* of her ſex.—Nothing
3 5 1 4 7 3 2 2
is *more lovelier* than virtue.—What is *deſirabler*
5 6 4 6 2 *in.* 3 5 4
than wiſdom? what *excellenter?*——Nothing is
6 2 *in.* 3 4 2 5
more better and *pleaſanter* to the mind than the
6 4 8 4 7 1 2 6 1
light of truth.——Nothing is *more ſweeter* than
2 7 2 2 5 6 4 6
liberty.—He is to be accounted free, *which* is
2 3 5 5 4 *r.* 3 5

tively; as, the *good* is to be choſen." *Good*, being the ſubject ſpoken of, becomes of conſequence a ſubſtantive.

On the other hand, ſubſtantives become adjectives; as, a *ſilver* ſpoon, an *iron* pen.

Monoſyllable adjectives may be compared either by *er* and *eſt*, or *more* and *moſt*; but the learner muſt take care never to uſe both in comparing the ſame adjective.

Every one of the adjectives, *prudenter*, *virtuouſeſt*, *ſhockingeſt*, *beautifuleſt*, *deſirableſt*, *excellenter*, *pleaſanter*, *triflingeſt*, in theſe ſentences of falſe ſyntax, gives a harſh ſound; and therefore ought to be compared by *more* and *moſt*.

a ſlave

a ſlave to no baſeneſs.——How fooliſh is it to be
1 2 7 6 2 6 4 5 3 5
angry with thoſe things, *who* neither have de-
4 7 a. 3 2 r. 3 6 5
ſerved nor are ſenſible of our anger.—
8 5 4 7 3 2

"It is not ſo decorous, in reſpect of God,
3 5 6 6 4 7 2 7 2
that he ſhould immediately do all the meaneſt
8 3 5 6 5 4 1 4
and *triſtingeſt* things himſelf, without making uſe
8 4 2 3 7 5 2
of any inferior or ſubordinate miniſter."
7 4 4 8 4 2

Ray on the Creation.

Of the VERB.

What is a * verb?

It is a word which ſignifies *to be*, *to do*, or *to ſuffer*; or it is that part of ſpeech, by which one thing is attributed to another.

How many kinds of verbs are there?

Four; active, paſſive, neuter, and ſubſtantive.

What is a verb † active?

A verb active is a word which expreſſes an action that falls on another ſubject or object; as, *The maſter teaches me.*

* It is called *verb* or *word* by way of eminence; becauſe it is the principle word in a ſentence, without which, either expreſſed or underſtood, no ſentence can ſubſiſt; as, *James writes.*—*James is.*—*James is hurt.*

† In the *active voice* the nominative perſon does, *&c.* ſomething; as when I ſay *he loves*, I ſay he does ſomething. When I ſay, *He will love*, I affirm he will do ſomething, *&c.* but in the *paſſive voice*, the nominative perſon does nothing; as, when I ſay, *He is loved*, it is not affirmed that he does any thing; but that ſomething is done to him; *&c.*

What

What is a verb paſſive?

The paſſive verb is that which expreſſes a paſſion, or which receives the action from ſome other agent or object, and is conjugated with the auxiliary verb *am* or *be*; as, *I am taught by the maſter.*

What is a † verb neuter?

A neuter verb is that which ſignifies an action terminating wholly in the agent; as, *I ſit, thou walkeſt, he ſleeps, you run, they ride.*

What is a verb ſubſtantive?

A verb ſubſtantive is that which expreſſes the being of an object; as, *I am, thou art,* &c.

How are verbs varied?

By *perſon, number, mode, voice,* and *time.*

What is meant by *perſon?*

The *noun* or *pronoun,* which ſtands before or after the verb, of which ſomething is affirmed or ſpoken, and which is called the nominative to the verb.

How many perſons are there?

Three, which are diſtinguiſhed from one another; thus, *firſt, ſecond* or *third perſon.*

How is the verb known to be the firſt perſon? By having *I* or *We* for it's nominative; as, * *I love, we love.*

† As many *Engliſh* verbs are uſed both in an active and a neuter ſignification, the conſtruction only can determine to which claſs they belong.

* *I love.* Here, the nominative *I* being the pronoun of the firſt perſon ſingular, the verb *love* is alſo the firſt perſon ſingular.

We love. Here, *We* being the firſt perſon plural, the verb *love* is likewiſe the firſt perſon plural.

How

How is the verb known to be the ſecond perſon?

By having *thou* or *you* for its nominative; as, * *Thou loveſt, You love.*

How is the verb known to be the third perſon?

By having any of the pronouns *He, ſhe, it, they*, or any name whatever for it's nominative, as, *He loves, ſhe loves, they love, John loves, the man loves, men love.*

How can we know whether the verb be of the ſingular or plural number?

When the nominative word denotes only *one perſon* or *thing*, the verb is ſingular; and when it denotes *two* or *more*, it is plural.

What is meant by *Mode?*

By *Mode* is meant the particular form of the verb, which denotes ſome intention of the ſpeaker's mind, concerning the manner how any perſon or thing *is, does* or *ſuffers*†.

* *Thou loveſt.* Here the nominative *Thou* being the ſecond perſon ſingular, the verb *loveſt* is called the ſecond perſon ſingular.

Ye or *you love.* Here *ye* or *you* being the nominative, the verb *love* is the ſecond perſon plural.

He loves. A man loves. John loves. Here *he, man, John*, being each of them the third perſon ſingular, the verb *loves* is alſo the third perſon ſingular.

They love. Men love. Here the nominatives *they* and *men* being the third perſon plural, the verb *love* is likewiſe the third perſon plural.

† *Voice* and *Time* might have been alſo explained here; but this can be done to greater advantage for the learner, in the notes under the conjugation of the following regular verb.

Conjugation

Conjugation of the regular Verb TO LOVE.

Indicative 1 MODE.

Preſent 2 *Time Active Voice.* 3

Perſons.	*Singular.*	*Plural.*
1	I love,	We love,
2	Thou loveſt,	Ye or you love,
3	He or ſhe loves, or loveth.	They love.

Preſent Time Paſſive Voice. 3

1 I am loved,	1 We are loved,
2 Thou are loved,	2 Ye or you are loved,
3 He is loved	3 They are loved.

1 What is meant by *Indicative Mode?*

The *indicative* MODE aſſerts, denies, or aſketh a queſtion; as, *You love him.—You do not love him.—Do you love him?—I am loved.—I am not loved.—Am I loved?*

2. What does the *preſent Time* repreſent?

The *preſent time* repreſents an action as begun, and carrying on; as, *I write, I am writing.*

3. What diſtinguiſhes the active and paſſive voices?

In the *active voice* the nominative perſon acts; but in the *paſſive*, the nominative perſon is paſſive, *i. e.* does not act.

The preſent *tenſe* is frequently uſed inſtead of the *perfect paſt*, to bring, as it were, the thing ſpoken of to a nearer view; as, *In the book of* Geneſis, Moſes *tells us, who were the deſcendents of* Adam.

To uſe the *preſent tenſe* in this manner, ſeems, particularly in narratives. to produce an agreeable effect in the reader's mind; as it renders paſt tranſactions almoſt preſent.

Indicative

Indicative MODE. *Paſt* 4 *Time. Active Voice.*

Singular.	*Plural.*
1 I loved,	1 We loved,
2 Thou lovedſt,	2 Ye or you loved,
3 He loved.	3 They loved.

Paſt Time. Paſſive Voice.

1 I was loved,	1 We were loved,
2 Thou waſt loved,	2 Ye or you were loved,
3 He was loved.	3 They were loved.

4 What is repreſented by the *paſt time?*

The *paſt time* generally repreſents an action as finiſhed in ſome period wholly paſt, without having any regard to the time betwixt the finiſhing of the action, and the time of ſpeaking of it; as, *I wrote a letter on that ſubject.* Here it is aſſerted that a letter was written; but no intimation is given when it was done.—Sometimes it repreſents an action as partly done; but not quite finiſhed; as, *I was then writing a letter:* this ſhews, that the writing was then not finiſhed; nor does it intimate, that it is yet finiſhed.—By the inſertion of ſome other particle, *this tenſe* may be made to expreſs an indefinite ſenſe; as, *I wrote a letter* while he dictated; this intimates that the action of writing was performed in ſome particular time pointed at by the words *while he dictated;* but the preciſe time is not aſcertained.—It is ſometimes uſed for the *preterpluperfect*; as, *Florio* found that 300*l.* a-year was but a poor eſtate for *Leontine* and himſelf to live upon; ſo that he ſtudied without intermiſſion; till *he gained* a very good inſight into the conſtitution and laws of his country.

Spectator.

—*i. e.* 'till he *had gained* a very good inſight.—

Indicative

Indicative MODE. 4 *Perfect Time. Active Voice.*

Singular.	*Plural.*
1 I have loved,	1 We have loved,
2 Thou haſt loved,	2 Ye or you have loved,
3 He has or hath loved.	3 They have loved.

Perfect Time.	*Paſſive Voice.*
1 I have been loved	1 We have been loved,
2 Thou haſt been loved,	2 Ye have been loved,
3 He has—been loved.	3 They have been loved,

4. What is repreſented by the *perfect time?*

The *perfect paſt time* repreſents an action as completely finiſhed at, and limited to ſome period, which extends to the preſent; as, *I have written a letter this morning*; which denotes that the letter was written at that particular time.—But when I ſay, *I have now written my letter*,—notice is given, that the action is finiſhed; and ſo ſmall a ſpace of time has intervened, that by the adverb *now*, it is repreſented as almoſt preſent.—Were I to ſpeak of this action again in the afternoon, the proper expreſſion would be, *I wrote my letter this morning*,—and thus, the time in which the action was performed is denoted, without any regard to the preſent.

This tenſe is alſo, with regard to things ſtill extant, uſed to expreſs actions done many years or ages ago; as, Saluſt *hath written a hiſtory of the* Jugurthan *war*.—This intimates that, though the war was finiſhed long ago; yet the hiſtory is ſtill extant; but, were it loſt, the proper expreſſion would be; Saluſt *wrote a hiſtory of the* Jugurthan *war*.—This laſt form of expreſſion hath no regard to the time intervening; but the firſt has.

Indicative MODE.

Preterpluperfect 5 *Time.* *Active Voice.*

Singular.	*Plural.*
1 I had loved,	1 We had loved,
2 Thou hadſt loved,	2 Ye or you had loved,
3 He had loved.	3 They had loved.

Preterpluperfect.	*Paſſive Voice.*
1 I had been loved,	1 We had been loved,
2 Thou hadſt been loved,	2 Ye or you had been loved,
3 He had been loved.	3 They had been loved.

5. What is repreſented by the *preterpluperfect?*

This tenſe commonly repreſents an action not only as finiſhed; but it has likewiſe reſpect to ſome other action or incident which happened at, or near the time of finiſhing it; as, *I had written my letters when the expreſs arrived.*—The priority of *writing the letters* to the arrival of the expreſs is denoted by the ſimple form of this tenſe.—Or, it repreſents the action as finiſhed at ſome particular time to which we allude, without ſeeming to have reſpect to any other action; as, *I had written my letter before twelve of the clock*; but this form of expreſſion is ſtill determined by another verb in the paſt tenſe either expreſſed or underſtood; thus, in the laſt example;—*before the clock ſtruck twelve.*

To intimate ſome diſtance of time between any two actions, ſome particle is added to this tenſe; as, *I went to* Rhodes, ſays *Cicero, and applied myſelf again to* Molo; *whom I had* before *heard at* Rome.

Middleton's Life of Cicero.

This *tenſe* fitly expreſſes actions, which cannot be at once performed; as,—*he told him he had been buying ſparrows for the opera.* *Spectator*, No. 5.

This ſhews that the perſon who had the ſparrows muſt have ſpent ſome time in buying them.

Future

Indicative MODE.

Future 6 Time. Active Voice.

Singular.	*Plural.*
1 I ſhall or will 7 love,	1 We ſhall or will love,
2 Thou ſhalt or wilt love,	2 Ye or you ſhall or will love,
3 He ſhall or will love.	3 They ſhall or will love.

Future. Paſſive Voice.

1 I ſhall or will be loved,	1 We ſhall or will be loved,
2 Thou ſhalt or wilt be loved,	2 Ye or you ſhall or will be loved,
3 He ſhall or will be loved.	3 They ſhall or will be loved.

6. To what does the *future* refer?

The *future tenſe* refers to an action as yet not begun; as, *I ſhall write a letter. I will write a letter.*

7. *Shall* or *will* is the ſign of this *tenſe*. *Shall*, beſides denoting the futurity of the action, ſeems to imply ſome ſort of *obligation*; and *will* an *inclination*.—*Shall* in the firſt perſon ſimply *foretels*; in the ſecond and third perſon, it promiſes or threatens. *Will*, in the firſt perſon, *promiſes* or *threatens*; in the ſecond and third, it *ſimply foretels*; as, *I ſhall* in obedience to your command, *write a letter. You will write a letter.* In the firſt example *ſhall* ſignifies *an event* and *obligation*, in conſequence of your command. In the ſecond example, *will* ſignifies only event.—*You ſhall* not paſs unpuniſhed. *They ſhall not paſs* unpuniſhed. In theſe two examples a threatening is denounced.—*You will* be puniſhed. *They will* be puniſhed. Here it is ſimply foretold that *you* and *they* will be puniſhed.

When a queſtion is aſked, *will* is certainly improper in the firſt, and *ſhall* in the ſecond perſon; as, *will* I write? which looks as if I aſked whether it be my own pleaſure to write or not; but when I ſay *ſhall* I write? the meaning is ſimply this, Is it your pleaſure that I write? So when I ſay, *will* you write? it is plainly intimated, that it is my pleaſure that you ſhould write, and yours is ſolicited.

Imperative and Precative 8 MODES.

Active Voice.

Singular.	*Plural.*
Let me love,	Let us love,
Love, or love thou,	Love, or love ye or you,
Let him love.	Let them love.

Imperative. Paſſive Voice

Let me be loved,	Let us be loved,
Be or be thou loved,	Be ye, or you loved,
Let him be loved.	Let them be loved.

8. What does the *Imperative Mode* expreſs?

The IMPERATIVE *bids, commands,* or *threatens*; and the PRECATIVE *prays* or *exhorts.*

Let, in this mode, before the firſt perſon ſingular, implies an *ardent wiſh, purpoſe* or *reſolution*; as, *Let me* die the death of the righteous, and *let* my laſt end be like his. *Numb.* xxxiii. 16.—*Let* me not eat of their dainties. In the firſt of theſe examples, there is an ardent wiſh; in the laſt, a reſolution.

Let before the firſt perſon plural implies an exhortation; as, *Let us* quit ourſelves like men.

Let us not ſlip th' occaſion, whether ſcorn,
Or ſatiate fury yield it from our foe.

Milton, P. L. B. I. l. 178.

Let, before the third perſon ſingular and plural, implies a permiſſion or command; as,—the law is open, and there are deputies; *let them* implead one another. *Acts* xix. 38. *Let* the wicked forſake his way, and the unrighteous man his thoughts: and *let him* return unto the LORD, and he will have mercy upon him, and to our GOD, for he will abundantly pardon. *Iſa.* lv. 7.

Conjunctive

Conjunctive 9 MODE.

Preſent Time. Active Voice.

Singular.	*Plural.*
1 If I love,	1 If we love,
2 If thou love,	2 If ye or you love,
3 If he love.	3 If they love.

Paſt Time. Active Voice.

1 If I loved,	1 If we loved,
2 If thou loved,	2 If ye or you loved,
3 If he loved.	3 If they loved.

Preſent. Paſſive Voice.

1 If I be loved,	1 If we be loved,
2 If thou be loved,	2 If ye or you be loved,
3 If he be loved.	3 If they be loved.

Paſt. Paſſive Voice.

1 If I were loved,	1 If we were loved,
2 If thou wert loved,	2 If ye or you were loved,
3 If he were loved.	3 If they were loved.

9. What does the *Conjunctive Mode* imply?

The *conjunctive mode* always implies a *condition*, *ſuppoſition*, or *doubt*, and is governed by ſome of the following conjunctions expreſſed or underſtood; *if*, *though*, *although*, *before*, *unleſs except*, *'till* or *until*, *whether*, *whatſoever*, or ſome word of *wiſhing*.

EXAMPLES.

Nevertheleſs, *if thou warn* the wicked of his way to turn from it; *if he do* not turn from his evil way, he ſhall die in his iniquity. *Ezek.* xxxiii. 9.

Doubtleſs, thou art our father, *though Abraham be* ignorant of us, and *Iſrael acknowledge* us not. *Iſa.* lxiii. 8.

Except the LORD *build* the city, they labour in vain that build it; *except the* LORD *keep* the city, the watchman waketh in vain. *Pſal.* cxxvii. 1.

Potential 10 MODE.

Preſent 11 *Time. Active Voice.*

Singular.	*Plural.*
1 I may love,	1 We may love,
2 Thou mayeſt love,	2 Ye or you may love,
3 He may love.	3 They may love.

I can love, thou canſt, *&c.*

Preſent. Paſſive Voice.

1 I may	be	1 We	may
2 Thou mayſt	loved.	2 Ye or you	be
3 He may		3 They	loved.

I can be loved, thou canſt, *&c.*

Potential MODE.

Paſt Time. Active Voice.

Singular.	*Plural.*
1 I might love,	1 We might love,
2 Thou mighteſt love,	2 Ye or you might love,
3 He might love.	3 They might love.

I could love, thou couldeſt *&c.*
I would love, thou wouldeſt, *&c.*
I ſhould love, thou ſhouldeſt, *&c.*

10. What does the *Potential Mode* expreſs?

The *potential mode* expreſſes the liberty of the agent, or the poſſibility of the action.

11. This *tenſe* denotes a power, liberty or poſſibility of performing an action; as, I *may* write a letter; *i. e.* I am at liberty to write——I *can* write a letter; *i. e.* I have both a power, and liberty to write,—juſt now, or at any after period. The time may be more explicitly, if preciſion be required, expreſſed by the inſertion of ſome other word; as, I *may* or *can* write *juſt now.* I *may* or *can* write *to-morrow.* *May* ſeems to denote *liberty* and event; and *can* not only liberty and event; but alſo an ability to perform an action.

Potential

Potential MODE.

Paſt. 12 *Time* *Paſſive Voice.*

Singular.	*Plural.*
1 I might be loved,	1 We might be loved,
2 Thou mighteſt be loved,	2 Ye or you might be loved,
3 He might be loved.	3 They might be loved.

Or, I could be loved, thou couldeſt, *&c.*
— I would be loved, thou wouldeſt, *&c.*
— I ſhould be loved, thou ſhouldeſt, *&c.*

Perfect 13 *Time.* *Active Voice.*

1 I may	have loved.	1 We may	have loved.
2 Thou mayſt		2 Ye may	
3 He may		3 They may	

12. *Might* and *could* imply a conditional power, liberty, or poſſibility of performing the action ſpoken of; and *would* intimates inclination or volition; *ſhould* an obligation, or neceſſity. Thus, I might write a letter; that is, I was at liberty to write.—I *could write a letter*, that is, I had it in my *power* to write,—*Could* he be prevailed upon to accept of your propoſal I *would* write him a letter.—*Could* expreſſes a *poſſibility* of prevailing upon him;—and *would* denotes my *inclination* or *will* to write. *I ſhould write a letter i. e.* I am under ſome *obligation* to write.—From what hath been ſaid *it would appear*.—i. e. *it is probable*, that it appears.——The expreſſion,—*it ſhould appear*, ſeems to denote a ſtronger meaning; that from what hath been ſaid, *it ought evidently to appear.*

13. *He may have written a letter, i. e.* he had it in his power to write; but the form of expreſſion does not poſitively aſſert that he did write.—The ſame form of expreſſion is obvious in the paſſive voice; as, *he may have been well inſtructed*, though they had no opportunity of knowing it.

Perfect

Potential MODE.

Perfect. Paſſive Voice.

Singular.		*Plural.*	
1 I may	have	1 We	may have
2 Thou mayſt	been	2 Ye	been loved
3 He may	loved.	3 They	

Preterpluperfect 14. *Active.*

1 I might	have	1 We	might have
2 Thou mighteſt	loved	2 Ye—	loved.
3 He might		3 They	

I could have loved, thou couldeſt, *&c.*
I would have loved, thou wouldeſt, *&c.*
I ſhould have loved, thou ſhouldeſt, *&c.*

Preterpluperfect. Paſſive.

1 I might	have	1 We	might have
2 Thou mighteſt	been	2 Ye—	been loved.
3 He might	loved	3 They	

I could have been loved, thou couldeſt, *&c.*
I would have been loved, thou wouldeſt, *&c.*
I ſhould have been loved, thou ſhouldeſt, *&c.*

14. *I might have written* a letter, *i. e.* I had liberty.——I could have written a letter, *i. e.* I had power.—I would have written, *i. e.* I had inclination.—I ſhould have written, *i. e.* I lay under an obligation to write a letter.

Future

Future 15 *Time. Active Voice.*

Singular.		*Plural.*	
1 I shall	have	1 We	shall
2 Thou shalt	loved	2 Ye—	have
3 He shall		3 They	loved.

Future. Passive Voice.

1 I shall	have	1 We	shall have
2 Thou shalt	been	2 Ye—	been loved
3 He shall	loved.	3 They	

Infinitive 16 MODE. *Active Voice.*

Present Time. To love. *Past*---To have loved.

Infinitive MODE. *Passive Voice.*

Pr. T. To be loved. *Past*—To have been loved.

15. This tense denotes a future action which shall be finished *before*, or continued *to* some time posterior to the present; as, I *shall have finished* my letters, *before the clock strike eight.* He *shall at martinmas next, have been* twenty years in possession of the estate.

Wherever an auxiliary is joined to a principal verb, the variations of number and person fall only upon the auxiliary; and when there are more auxiliaries than one, the variations fall only upon the first of them, and the principal verb and other auxiliaries remain invariable.

The times of the auxiliaries can only be determined, with precision, by their connection with the other words of the sentence in which they stand.

16. The *infinitive mode* expresses the signification and time of the verb, without any regard to assertion, number or person; as, *to write, to have written.*

Participles

Participles 17. *Active Voice.*

P. Loving. *Paſt.* Loved, or having loved.

Participles. *Paſſive Voice.*

Preſent. Being loved. *Paſt.* Having been loved.

Conjugation of the irregular verb

TO HAVE.

Indicative MODE.

Preſent Time.

1 I have, 2 Thou haſt, 3 He has, or hath,——

Paſt Time.

1 I had, 2 Thou hadſt, 3 He had, 1 We had,—

Perfect

17. A participle is the verb ſtripped of its aſſertive quality; thus, *He is loving*, take away *be is*, and there remains the participle preſent *loving*: or *he had loved*; take away *he had*, and there remains the participle paſt *loved*, which denotes the ſignification and time of the verb without the aſſertion.

The participle preſent is formed by adding *-ing* to the verb; as, *to hear*, *hearing*; and the participle paſt is, in regular verbs, formed by adding *d* or *ed* to it; as, *to love*, *loved*; *to form formed*. See Introduction RULE IV. 2. p. 22.

Sometimes *participles* become *adjectives*, and as ſuch admit of compariſon; as a *learned man*, that is, a man poſſeſſed of that quality; a *loving*, *more loving*, *moſt loving father*.—They ſometimes become *ſubſtantives*; as, *the learning of the ancients*.

When *participles* become *adjectives* or *ſubſtantives* they are ſtripped of their relation to time, which conſtitutes the difference betwixt them and participles.

Perfect Time.

1 I have had, 2 Thou haſt had, 3 He has had,—

Preterpluperfect Time.

1 I had had, 2 Thou hadſt had, 3 He had had,—

Future Time.

1 I ſhall or will have, 2 Thou ſhalt, or wilt,—

Imperative MODE.

Let me have; Have, or have thou; Let him,—

Conjunctive MODE.

Preſent Time.

If I have; if thou have; if he have,—

Paſt Time.

If I had; if thou had; if he had,—

Potential MODE.

Preſent Time.

I may or can have; Thou mayſt or canſt have,—

Paſt Time.

I might, could, would, or ſhould have;—

Perfect Time.

I may have had; Thou mayſt have had,—

Preterpluperfect Time.

I might, could, would, or ſhould have had;—

Future

Future Time.

I ſhall have had; thou ſhalt have had,—

Infinitive MODE.

Preſent Time. To have. *Paſt.* To have had.

Participles.

Preſent. Having. *Paſt.* Had, or having had.

The Subſtantive Verb

TO BE.

Indicative MODE.

Preſent Time.

Sing. I am, Thou art, He is. *Pl.* We are,—

Paſt Time.

S. I was, Thou waſt, He was. *P.* We were,
* You were, They were.

Perfect Time.

I have been, Thou haſt been, He has—been—

Preterpluperfect Time.

I had been, Thou hadſt been, He had been,—

* The plural *you* is uſed in the polite, and commonly in the familiar ſtyles, inſtead of *thou*, when we addreſs a ſingle perſon; but then the verb muſt have it's plural form; thus, You *were*, not, you *was*; for you *was* ſeems to be as ungrammatical, as you *baſt* would be.——However, *thou* ſhould be conſtantly uſed when we addreſs God Almighty.

Future Time.

I ſhall or will be, Thou ſhalt or wilt be,—

Imperative MODE.

Let me be, Be or be thou, Let him be,—

Conjunctive MODE.

Preſent Time.

If I be, if thou be, if he be, if we be,—

Paſt Time.

If I were, if thou wert, if he were, if we were,—

Potential MODE.

Preſent Time.

I may or can be, thou mayſt, or canſt be,—

Paſt Time.

I might, could, would, or ſhould be; thou,—

Perfect Time.

I may have been, thou mayſt have been,—

Preterpluperfect Time.

I might, could, would, or ſhould have been,—

Future Time.

I ſhall have been, thou ſhalt have been,—

Infinitive MODE.

Preſent Time. To be. *Paſt.* To have been.

Participles.

Preſent. Being. *Paſt.* Been or having been.

The Irregular Verb,

TO DO.

Indicative MODE.

Singular. I do, Thou doſt, He does, or doth.
Plural. We do, Ye or you do, They do.

Paſt Time.

S. I did, Thou didſt, He did. *P.* We did,—

Perfect Time.

I have done, Thou haſt done, He has or hath—

Preterpluperfect Time.

I had done, Thou hadſt done, He had done,—

Future Time.

I ſhall or will do, Thou ſhalt or wilt do, He ſhall

Infinitive MODE.

Preſent Time. To do. *Paſt.* To have done,—

Participles.

Preſent. Doing. *Paſt.* Done, or having done.

The

The Regular Verb,

TO WILL.

Indicative MODE.

Preſent Time.

I will, Thou willeſt, He wills or willeth,—

Paſt Time.

I willed, Thou willedſt, He willed,—

- -

Of

The *preſent* and *paſt* tenſes of active and neuter verbs, in the indicative and conjuctive *modes*, may be expreſſed by the auxiliaries *do* and *did*; as,

Indicative MODE. *Preſent Time.*

I do love, thou doſt love, he does or doth love, &c.

Paſt Time.

I did love, thou didſt love, he did love, &c.

Conjunctive MODE. *Preſent Time.*

If I do love, if thou do love, if he do love, &c.

Paſt Time.

If I did love, if thou did love, if he did love, &c.

Let it be obſerved that *do* and *did*, beſides marking the time of an action, ſilently imply oppoſition or emphaſis; otherwiſe they become mere expletives, and ought not to be uſed in aſſertive ſentences; thus, *I love you.* If this be denied, then I add, *I* DO *love you*, though you ſeem not to believe me.—*I* DO *ſtill love you, notwithſtanding all the injuries you have done me*; intimating that my love is not extinguiſhed even by injuries received.—*I* DID *then love you*, ſilently denoting a ceſſation or doubt of preſent love.

Do is properly joined with a negative; as, She has an engaging face; but I *do not* love her. It is alſo uſed in the imperative mode; as, Commend his virtues; but *do not* flatter him in his follies.

Of Irregular VERBS.

What is meant by an irregular verb?

An irregular verb is that which does not form the paſt time, and participle perfect, by the addition of *d*, or *ed* to the preſent of the indicative; as, *I love, I loved, I have loved.*

What conſtitutes the irregularity of a verb?

1. The contracting of the ſyllable *ed*, by rapid utterance, or poetical licenſe into *d*, or *t*; as, *lov'd* for *loved*; *learnt* for *learned*. This irregularity chiefly takes place in verbs, ending in *ce*, *ſh*, *k*, *x* and *ſ*; in which it is uſual in ſpeaking, to change *ed* into *t*; as, *trac't*, *ſnatcht*, *guſht*, *deckt*, *vext*, *kiſt*, but they ought to be

The chief uſe of *do* and *did* is in aſking queſtions; as, *Do* I love? *Doſt* thou abuſe his goodneſs? *Did* they not rebel?

Do is often uſed to ſave the repetition of any verb? as, you muſt *go* if he *do* not, *i. e.* if he *go* not.

All the times and modes of active and neuter verbs may be expreſſed by the auxiliaries *am* or *be*, and the active participle preſent; as,

I love, or am loving, thou art loving, he is loving, *&c.*
I was loving, thou waſt loving, he was loving, *&c.*
I have been loving, thou haſt been loving, *&c.*

This form of conjugating the verb, ſeems, in ſome caſes, to be leſs determinate than the other; as, *I wrote a letter.* This ſhews that the action of writing is over; but, when I ſay, I *was writing a letter*, it ſhews that the action was, in ſome paſt time, begun; but it does not aſſert that it is finiſhed. This form of expreſſion is peculiarly adapted to expreſs unfiniſhed actions.

pronounced

pronounced and written, *traced*, *ſnatched*, *guſhed*, *decked*, *vexed*, *kiſſed*.

2. Verbs ending in *l*, *m*, *n* and *p*, after a diphthong, form their paſt time, and participle by changing the diphthong into the ſhort ſound of a ſingle vowel; as feel, *felt*; dream, *dreamt*, mean, *meant*; keep, *kept*.

3. Verbs ending in *ll*, and *ve*, make their paſt times and participles, by changing *ll* into *lt*, and *ve* into *ft*; as dwell, *dwelt*; leave, *left*; yet we ſay, *bereave*, *bereaved*, or *bereft*.

4. Some verbs ending in *d*, and *t*, have the preſent and paſt times of the verb and participle all alike; as, *read*, *read*, *read*, (the paſt time and participle being pronounced *red*), *cut*, *cut*, *cut*; others change *d* into *t*; as, *bend*, *bent*, *bent*.

Note. Many participles end in *en*; as, *ſpoken*, *taken*, *choſen*, &c.

As moſt of the irregular verbs are to be found in the following table, in which the preſent and paſt times and participles are carefully ranged in proper columns, it is unneceſſary in this place to be more particular.

It is proper here to obſerve, that it is reckoned no ſmall corruption of the language to uſe the paſt time of the verb for the participle; as, I have *ſpoke*, for I have *ſpoken*; I have *wrote*, for I have *written*; I have *took*, for I have *taken*; I had *broke*, for I had *broken*; *drove*, for *driven*; *got*, for *gotten*; *held*, for *holden*; *rode*, for *ridden*; *roſe*, for *riſen*; *ſhook*, for *ſhaken*; *ſhore*, for *ſhorn*; *ſmote*, for *ſmitten*; *ſtole*, for *ſtolen*; *ſtrove*, for *ſtriven*, &c. The impropriety of this will appear in the following examples, which cuſtom hath not familiarized to our ear; as, I have *drew*; I have *did*; I have *went*, &c.

Preſent.	*Paſt.*	*Participle paſt.*
Am	was	been
abide	abode	abode
ariſe	aroſe	ariſen
awake	awoke	awaked awoke
bake	baked	baken
bear	bore bare	born. * borne
beat	beat	beaten
begin	began	begun
behold	beheld	beholden
bereave	bereft bereaved	bereft bereaved
beſeech	beſought	beſought
bid	bade	bidden
bind	bound	bound bounden
bite	bit	bitten
bleed	bled blooded	bled blooded
blow	blew	blown
break	broke	broken
breed	bred	bred
bring	brought	brought
build	built builded	built builded
buy	bought	bought
caſt	caſt	caſt
catch	caught	caught
chide	chid	chidden
chooſe chuſe	choſe	choſen
cleave	clave clove	cloven cleft
climb	clomb climbed	clomb climbed
cling	clang	clung
clothe cloath	clad	clothed cloathed

* Good authors write this participle *borne*, when it ſignifies to carry a burden, &c. and *born*, when it ſignifies to bring forth a child.

Preſent.	*Paſt.*	*Participle paſt.*
come	came	come
coſt	coſt	coſt
creep	crope creeped	crept
crow	crew	crowed
cut	cut	cut
dare	durſt	dared
deal	dealt	dealt
die	died	dead
dig	dug	dug
do	did	done
draw	drew	drawn
dream	dreamt	dreamt dreamed
drink	drank	drunk
drive	drove	driven
dwell	dwelt	dwelt
eat	ate	eaten
feed	fed	fed
feel	felt	felt
fight	fought	fought
flee	fled	fled
fling	flung	flung
freight	freighted	fraught freighted
fly	flew	flown
geld	gelt	gelt
get	got gat	gotten
gild	gilt	gilt
gird	girt	girt
give	gave	given
go	went	gone
grind	ground	ground
grow	grew	grown
hang	hanged hung	hanged hung
have	had	had

Preſent.	*Paſt.*	*Participle paſt.*
hear	heard	heard
heave	hove heaved	hove heaved
hew	hewed	hewn
hide	hid	hidden
hold	held	holden
hit	hit	hit
hurt	hurt	hurt
keep	kept	kept
knit	knit	knit
know	knew	known
lade	laded	laden
lay	laid	laid
lead	led	led
leave	left	left
lend	lent	lent
let	let	let
lie *	lay	lain lien
loſe	loſt	loſt
make	made	made
mean	meant	meant
meet	met	met
melt	melted	molten
mow	mowed	mown
put	put	put
quit	quit	quit
read	read	read
reave	reaved	reft
rend	rent	rent
rid	rid	rid
ride	rode	ridden
ring	rang	rung

* To lie, to utter a falſehood, is regular.

rue

Preſent	*Paſt.*	*Participle paſt.*
riſe	roſe	riſen
rive	rived	riven
run	ran	run
ſaw	ſawed	ſawn
ſay	ſaid	ſaid
ſee	ſaw	ſeen
ſeek	ſought	ſought
ſeethe	ſod	ſodden
ſell	ſold	ſold
ſend	ſent	ſent
ſet	ſet	ſet
ſhake	ſhook	ſhaken
ſhear	ſhore	ſhorn
ſhed	ſhed	ſhed
ſhew	ſhewed	ſhewn
ſhoe	ſhod	ſhod
ſhoot	ſhot	ſhot
ſhow	ſhowed	ſhown
ſhred	ſhred	ſhred
ſhrink	ſhrank	ſhrunk
ſhut	ſhut	ſhut
ſhrive	ſhrove	ſhriven
ſing	ſang	ſung
ſink	ſank	ſunk
ſit	ſat	ſitten
ſlay	ſlew	ſlain
ſleep	ſlept	ſlept
ſlide	ſlid	ſlidden
ſling	ſlang ſlung	ſlung
ſmell	ſmelt	ſmelt
ſmite	ſmote	ſmitten
ſnow	ſnowed	ſnown
ſow	ſowed	ſown

Preſent.	*Paſt.*	*Participle paſt.*
ſpeak	ſpoke ſpake	ſpoken
ſpeed	ſped ſpeeded	ſped
ſpend	ſpent	ſpent
ſpin	ſpan	ſpun
ſpit	ſpat	ſpitten
ſplit	ſplit	ſplit
ſpread	ſpread	ſpread
ſpring	ſprang	ſprung
ſteal	ſtole	ſtolen
ſtand	ſtood	ſtood
ſtick	ſtuck	ſtuck
ſting	ſtang	ſtung
ſtink	ſtank	ſtunk
ſtrew ſtrow	ſtrawed	ſtrown
ſtride	ſtrode	ſtridden
ſtrike	ſtruck	ſtricken
ſtrive	ſtrove	ſtriven
ſwear	ſwore	ſworn
ſweep	ſwept	ſwept
ſwell	ſwelled	ſwollen
ſwim	ſwam	ſwum
ſwing	ſwang	ſwung
take	took	taken
tear	tore	torn
teach	taught	taught
tell	told	told
think	thought	thought
thrive	throve	thriven
throw	threw	thrown
thruſt	thruſt	thruſt
tread	trode	trod trodden
wax	waxed	waxen
wet	wet	wet

Preſent.	*Paſt.*	*Participle paſt.*
weep	wept	wept
win	won	won
wind	wound	wound
wear	wore	worn
weave	wove	woven
work	wrought worked	wrought
wring	wrung	wrung
write	wrote	written

EXERCISES *upon the preceding* PARTS *of* SPEECH.

RULE I.

A verb muſt agree with its * nominative in number and perſon; as, *I teach, thou teacheſt, he teaches, &c.*

* The nominative is the name which ſtands before or after the verb, as the ſubject of the propoſition or affirmation ſpoken of; as, *I teach.* Here *I* is the *nominative* and *teach* the *verb*, both in the firſt perſon ſingular.—*Thou teacheſt. Thou* is the *nominative* and *teacheſt* the *verb*, both of them the ſecond perſon ſingular. *He teaches. He* is the *nominative* and *teaches* the *verb*, both of them the third perſon ſingular.—In all other examples let the learner carefully obſerve, that the verb muſt be the ſame perſon and number with its nominative. And,

To find out the nominative, turn the verb into a queſtion, the anſwer is the nominative word; thus, *He abhorreth falſehood.* Who *abhoreth* falſehood? An. He. *Falſehood is abhorred.* What *is abhorred?* An. Falſehood.

In the following examples the nominative and verb are put in *Italic* characters.

Falſe

False Syntax.

I loves the truth.—*He love* the truth. *I abhors*
falsehood.—*Falsehood is abhorred* by me.—*Thou*
read prettily.—*You readeſt* prettily.—*He do* his
duty.—*They does* their duty.—*He mind* his learn-
ing.—*Thou minds* thy learning.—*We was finiſh-*
ing our leſſon.—*You was reading* your leſſon.—
Thou ſhould read with attention.—*You mindeſt*
what you read,—*They keeps* good company.—
Good company is kept by them.—*Honour nouriſh*
arts. *Arts is nouriſhed* by honour. Fierce *anger*
deprive men of reaſon. *Men is deprived* of
reaſon by fierce anger. *Afflictions hath been*
often *felt* by good men; but *they boreſt* them
with patience.

Good *men hath* often *felt* afflictions; but they
were born by them with patience.

RULE

RULE K.

The ſubſtantive verb *am* or *be* admits of a nominative before it and another after it; as, *I am he, Thou art ſhe.*

Falſe Syntax.

It is *me.* You *waſt him.* You *art* he
3 5 3 3 5 3 3 5 3
Thou art *her.* *Theſe is them.*
3 5 3 3 5 3
It *were him* who received the goods, it *waſt*
3 5 3 r. 3 3 1 2 3 5
neither *her* nor *me.*
6 3 8 3
It was *them* that bought the goods, and it
3 5 3 r. 3 5 1 2 8 3
waſt me that paid for them.
5 3 r. 3 5 7 3
If I were *him* I would attend the buſineſs
8 3 5 3 3 5 1 2
myſelf.
a 3
Tell me if you be *him* who blabbed that
5 3 8 3 5 3 r. 3 5 a 3
ſecret.
2
It was *thee,* O Lord, *which* [E. 49.] *created*
3 5 3 9 2 r. 3 5
all things that *is* in heaven and that *is* on earth.
4 2 r. 3 5 7 2 8 r. 3 5 7 2

RULE L.

Two or more ſubſtantives of the ſingular number with a copulative conjunction betwixt

them muſt have a plural verb; as, juſtice *and* liberality procure friends.

RULE M.

Two pronouns with the copulative conjunction require alſo a plural verb; as He *and* I are both accuſed of the ſame fault.

Falſe Syntax.

Pride and *ſelf-ſufficiency* *is* ſigns of ignorance.
2 8 2 5 2 7 2

Honour *wealth* and *praiſe*, *is* great temptations
2 2 8 2 5 4 2
to men.
7 2

Cunning and *deceit* always *becomes* leſs * ſer-
2 8 2 6 5 6
viceable; whereas *juſtice* and *honeſty* *eſtabliſhes*
4 8 2 8 2 5
the reputation.
1 2

Anger and *rage* *hurries* men on to commit
2 8 2 5 2 7 5
groſs crimes.
4 2

He and *I goes* into partnerſhip.
3 8 3 5 7 2

She and *he lives* in the country.
3 8 3 5 7 1 2

* *Leſs* ſtands here adverbially, as do many other adjectives, when joined to verbs or other adjectives; ſo that in this conjunction the learner may be taught to call them adverbial adjectives.

Virtue

Virtue and *honour reflects* luſtre on each other.
2 8 2 5 2 7 4 3

Poverty and *ſhame attends* thoſe *which* refuſe
2 8 2 5 3 r. 3 5
to be inſtructed.
5

He and *I deſigns* to ſee you at your country
3 8 3 5 5 3 7 3 4
houſe.
2

RULE N.

An active verb governs the * accuſative; as, my father loves me, and I reverence him.

Falſe Syntax.

I *taught he* to write and he paid *I* very
3 5 3 5 8 3 5 3 6
genteely for my trouble.
6 7 3 2

It is very hard to make *I* ſuffer for another
3 5 6 4 5 3 5 7 4
man [B. 39.] fault.
2 2

I *didſt* him a kindneſs; but he rewarded *I* with
3 5 3 1 2 8 3 5 3 7
ingratitude for it, *who* [E. 49.] is one of the
2 7 3 r. 3 5 4 7 1
baſeſt crimes.
4 2

He *ſenteſt I* to negociate that buſineſs for him.
3 5 3 5 a. 3 2 7 3

* The accuſative caſe may be diſcovered by turning the nominative and verb into a queſtion, the anſwer will be the accuſative; thus,

Whom does my father love? Anſ. *me.* Whom do I reverence? Anſ. *him.*

RULE O.

The relative muſt agree with it's antecedent in number and perſon; as,

1 *I who* write,—2 *Thou who* writeſt,—3 *He who* writes.—4 *You who* write,—5 *They who* write,—6 The ſhips which ſail,—7 The ſhip which ſails. *

RULE P.

One verb governs another in the infinitive; as, He *taught* me † *to write.*——He *was ſent to negotiate the company's affairs.*

* In the three firſt examples, the relative *who* is alternately the firſt, ſecond, or third perſon ſingular according as it's antecedents is *I*, *thou*, or *he*; in the fourth, *who* is the ſecond perſon plural, agreeing with *you:* in the fifth and ſixth examples, *who* and *which* are both of them the third perſon plural, agreeing with their antecedents *they* and *ſhips:* and in the laſt, *which* is the third perſon ſingular agreeing with *ſhip*.

† The ſign *to* is ſometimes, and not improperly, left out after the verbs, *bid*, *dare*, *ſee*, *obſerve*, *hear*, and *make*; as, he *bade me do* it.—I *dare* not *give* it.—You *ſaw* me *write* it.—I *heard* him *ſay* it.—I *need* not *tell* you.—The love of glory *made* them *forget* the danger.

Sometimes the infinitive mode ſupplies the place of a nominative; as, *To bear* much and *ſpeak* little, *is* an heroic virtue. However, by reverſing the order of the words of this ſentence, the pronoun *it* may be made the nominative; as, *It is* an heroic virtue *to bear* much and *ſpeak* little. According to this arrangement, the verb *is* governs the verbs *to bear* and *ſpeak* in the infinitive.

The infinitive mode ſometimes ſupplies the place of an accuſative caſe; as, children love *to play*; inſtead of, children love *play*.

RULE

RULE Q.

The relative muſt be put in the accuſative when a nominative comes between it and an active verb; as, our parents whom we reverence.

Falſe Syntax.

Who loves [N. 87.] *he who* he fears?
in. 3 5 3 *r.* 3 3 5

Who fears *he*, [N. 87.] *who* he loves?
in. 3 5 3 *r.* 3 3 5

It is the good and charitable man *who* I
3 5 1 4 8 4 2 *r.* 3 3
[I. 83.] *honoureſt*.
5

We muſt love *he* [N. 87.] *who* we ſee
3 5 3 *r.* 3 3 5
generous and friendly even to his enemies.
4 8 4 6 7 3 2

Money [I. 84.] *are* the god *who* the miſer *adore*.
2. 5 1 2 *r.* 3 1 2 5

RULE R.

If another verb or phraſe come betwixt the relative *who* and the verb to which it is the nominative, care muſt be taken, not to put the relative in the accuſative; as, Truſt not him, who, you know, is diſhoneſt in his dealings; not him *whom*, you know, is diſhoneſt, &c.

* The letter *r* before the 3*d* figure, denotes it to be a *relative*; with *a* an adjective; with *s* a ſubſtantive, and with *in* an interrogative *pronoun*.

False Syntax.

Nothing is a greater inſtance of cowardice,
2 5 1 4 2 7 2
than to beat or unmannerly abuſe *an* man, *whom*,
6 5 8 6 5 1 2 *r.* 3
you [I. 83.] *knows*, cannot reſent the injury,
3 5 5 1 2
or *whom*, you are ſure, dares not.
8 *r.* 3 3 5 6 5 6

That man is praiſe worthy, *whom*, we fre-
a 3 2 5 2 4 *r.* 3 3
quently ſee, *do* acts of kindneſs, even to his
6 5 5 2 7 2 6 7 3
enemies, but he, *whom*, we obſerve, *defraud* even
2 8 3 *r.* 3 3 5 5 6
his benefactor, is deteſtable for his ingratitude*.
3 2 5 4 7 3 2

RULE S.

Collective nouns, or nouns of multitude may have a verb ſingular or plural, tho' the noun itſelf be ſingular; as, the parliament is ſitting. Common people judge by report. The rabble are, or is, unruly. The army is marching †.

* This ſentence is right as it ſtands; but then the learner may be informed, that the verbs *do* and *defraud*, are in the infinitive mode; yet he may be taught to vary the conſtruction by putting them in the preſent of the indicative. See the *note* on *rule P.* 88. marked thus †

† When the collective name gives an idea of one compacted body, it is beſt to put the verb in the ſingular; but when it preſents to the mind a diſjointed or ſcattered multitude, the verb may be made plural; thus, parliament cannot properly admit of a plural verb, but common people, and rabble may.

RULE

RULE T.

1. When the poſſeſſive *thy* ſtands in the former clauſe of a ſentence, it belongs to the perſonal pronoun *thou*, with which the verb following muſt agree, tho' the relative *who* come before it as its nominative; as,

God abhors *thy* hypocriſy, who *heareſt* ſermons, but *doſt* not regard them.

2. The poſſeſſive *your* belongs to the perſonal pronoun *you*, with which the verb muſt alſo agree; as,

God abhors *your* hyprocriſy, *who hear* ſermons, but *do* not regard them.

Falſe Syntax.

1. I blame *thy* manners *who does* not reve-
3 5 3 2 r. 3 5 6 5
rence thy ſuperiors.

3 2
2. *Thy* pride will ſurely render thee contempt-
3 2 5 6 5 2 4
ible, *who is* ſo full of thyſelf, that thou
r. 3 5 6 4 7 s 3. 8 3
deſpiſes all thy companions.

5 4 3 2
3. *Thy* caſe *are* indeed moſt deplorable, *who*
3 2 5 6 6 4 r. 3
neither *fears* God, nor *regards* man.

6 5 2 8 5 2
4. *Your* prodigality will certainly bring *you* to
3 2 5 6 5 3 7
poverty, *who lives* every day above your incomes.
2 r. 3 5 6 6 7 3 2

5. *Your*

5. *Your* wealth will prove a ſnare to *you*, who
3 2 5 1 2 7 3 r. 3
uſeth ſo many unlawful means to encreaſe it.
5 6 4 4 2 5 3.

RULE U.

* By leaving out the adverbs, *when*, *while*, *after*, &c. is formed the nominative caſe abſolute; as,

He being come, dinner was immediately ſerved up, *i. e.* when or after he came, &c.

God from the mount of *Sinai*, whoſe gray top
Shall tremble, *He deſcending*, will himſelf,
In thunder, lightning, and loud trumpets ſound,
Ordain them Laws—

Milton, *P. L.* b. XII. l. 227.

Falſe Syntax.

Him watching, all the reſt went to repoſe
3 5 4 1 3 5 5
themſelves.
3

* This expreſſes in the *Engliſh* what in the *Latin* is called the ablative abſolute.

The noun or pronoun in *Engliſh*, before the participle in *ing*, is always the nominative caſe; for *him* without a preposition never anſwers to the *Latin* ablative *illo*; thus, He reading all are attentive, *i. e.* While he reads, all are attentive, not *him* reading, all are, &c.

In theſe examples the impropriety of *him* is evident:

The participle *being* is ſometimes underſtood; as, All men have ſinned, he only excepted, (*i. e.* he only being excepted) who knew no ſin, neither was guile found in his mouth.

Them

Them trifling, the reſt were diligently pre-
3 5 1 3 5 6
paring their leſſons.
5 3 2
Her mourning her huſband's abſence, and
3 5 3 2 2 8
the dangers—he might be expoſed to, he re-
1 2 3 5 7 3
turned and baniſhed all her fears.
5 8 5 4 3 2

RULE V.

When a participle becomes a noun, it admits of the article before it, and falls under the government of the noun; as,

A wealthy citizen, by *the* * *paying of* a poor priſoner's *debts*, reſtored him to ſweet liberty.

Falſe Syntax.

There can hardly be a greater proof given of
6 5 6 5 1 4 2 5 7
a generous and noble mind than *the forgiving*
1 4 8 4 2 6 1 2

* *Paying* here ſtands ſubſtantively, and conſequently the noun *debts* is in the genitive, governed by the prepoſition *of*; thus,—by the paying of the debts of a poor priſoner—Hence it is evident, that to uſe the article without the prepoſition, or the prepoſition without the article muſt leave the conſtruction incomplete. But the conſtruction is good when both the article and the prepoſition are left out. Thus,

A wealthy citizen *by paying* a poor priſoner's debts, reſtored him to ſweet liberty.

Here *paying* is an active participle governing the noun *debts*, in the accuſative.

injuries,

injuries and *beſtowing of* private favours upon
an enemy.

By *the puniſhing* criminals for flagitious crimes,
others are deterred from *committing of* the like
offences.

The indulging ſinful thoughts often produces
notoriouſly wicked actions, by which the
tranſgreſſor is at laſt brought to ſhame and
miſery.

By *indulging of* criminal appetites and paſſions,
intemperance and exceſſes of all kinds are often
introduced, which blaſt a *man* reputation,
impairs [I. 83.] his health and *ruins* his ſoul.

RULE W.

All unneceſſary change of conſtruction muſt be avoided:

That is, *1ſt.* A copulative conjunction connects the like tenſes and modes; as, He came, and ſaw, and conquered; not, He came, and ſees, and conquered; nor, He comes, and ſaw, and conquers.

OR,

OR,

2*dly*, When a ſentence ſets out with the perſonal pronoun *you*, the poſſeſſive *your* or *yourſelves* muſt be uſed in the following parts of it; as, If *you* cannot eaſily bear with the infirmities of others, *you* render *your* own inſupportable; not, *thy* own inſupportable.

And 3*dly*, the ſame thing muſt be obſerved with reſpect to *thou* and *you*; and to *you* and *thee*; as, Make choice of ſuch company as you can improve, or who can improve you, but if your companion cannot make you, nor you him better, forſake him, leaſt you learn his vices. Not,

Make choice of ſuch company as *you* can improve, or who can improve *thee*; but if your companion cannot make you, nor *thou* him better; forſake him, leſt *thou* learn his vices.

More Examples of Falſe Syntax.

You muſt labour not only to know what * is
3 5 5 6 5 r. 3 5
neceſſary, but alſo to practiſe what *thou knoweſt*,
4 8 6 5 r. 3 3 5
and be careful to make others better by your
8 5 4 5 3 4 7 3
counſel, at leaſt not to make them *worſer* by *thy*
2 8 6 5 3 4 7 3
example.

2
Keep your own ſecrets; for if *thou diſcovereſt*
5 3 2 8 3 5

* The relative *what* in this and all other ſentences, without a queſtion, includes it's antecedent in it, and here ſignifies *the duty which*.

them

them to your companion, and he reveal them to
3 7 3 2 8 3 5 3 7
others, blame your own imprudence; but pardon
3 5 3 2 8 5
him, ſince he is only treachrous by *thy* example.
3 8 3 5 6 4 7 3 2
Anger *is* a fit of madneſs, and he, that *was*
2 5 1 2 7 2 8 3 r. 3 5
paſſionate and furious, *deprives* himſelf of his
4 8 4 5 s 3 7 3
reaſon, *ſpoiled* his underſtanding, and helps to
2 5 3 2 8 5
make himſelf a fool.
5 s 3 1 2
As he *which can revenge* an injury, but will
8 3 r. 3 5 1 2 8 5
not, diſcovers a magnanimous diſpoſition of ſoul;
6 5 1 4 2 7 2
ſo he *which will return* a kindneſs, but dares
8 3 r. 3 5 1 2 8 5
not, *ſhews* a mean and contemptible ſpirit, and
6 5 1 3 8 4 2 8
proved himſelf a deſpicable lump of ingratitude.
5 s 3 1 4 2 7 2
All acts of piety and virtue *are* delightful for
4 2 7 2 8 2 5 4 7
the preſent, and they *left* peace and contentment
1 4 8 3 5 2 8 2
behind them, which can neither be interrupted
7 3 r. 3 5 6 5
by time, nor torn from us by outward violence.
7 2 8 5 7 3 7 4 2

Of the ADVERB.

What is an adverb?

An adverb is a word joined to a verb, adjective, or other adverb, to expreſs ſome circumſtance of the

Adverbs are of various kinds:

1 Of time; either preſent, paſt, or to come; as, now, to-day;

the action ſignified by the verb, or of the quality of the adjective, or other adverb; as, He fought bravely; ſhamefully covetous; very honeſtly, &c.

RULE X.

No ſtands alone in an anſwer, *not* is uſed with ſome other word either expreſſed or underſtood; as, Can you lend me a Crown? No. *

Will you go to the country to-morrow? I will not.

Falſe

day; already, heretofore, long ſince, yeſterday; to-morrow, not yet, hereafter, henceforth, henceforward, by and by; oft, often, oftentimes, ſeldom, daily, yearly, always, when, then, ever, never, &c.

2. Of number; as, once, twice, thrice; rarely, &c.

3. Of order; as, firſt, ſecondly, thirdly, laſtly, laſt of all, &c.

4. Of quantity; as, more, much, leſs, &c.

5. Of affirming; as, verily, truly, yea, yes, undoubtedly, &c.

6. Of denying; as nay, no, not, in no wiſe, not at all, &c.

7. Of doubting; as, perhaps, peradventure, &c.

8. Of comparing; as, how, as, ſo, how much more, rather, than, whether, &c.

9. Of quality; as, juſtly, prudently, &c.

10. Of place; as, here, there, where, whither, hither, thither, &c.

Adverbs admit of compariſon; as, ſoon, ſooner, ſooneſt; wiſely, more wiſely, moſt wiſely.

Adverbs are formed from adjectives, by adding *ly* to the termination of the adjective; as, wiſe, wiſely, meek, meekly, &c.

* *No* is uſed as an adjective before a ſubſtantive; as, No man is altogether free from error.

Two negatives make an affirmative, and therefore ought not to be uſed in a denying form; as, I can eat no more:

False Syntax.

My ſon can tranſact that affair whether I
3 2 5 *a.* 3 2 8 3
be preſent or *no*. He ſays, he will carry off the
3 4 8 6 3 5 3 5 6 1
goods whether I will or *no*.
2 8 3 5 8 6

RULE

not, I cannot eat no more. I cannot give no more for it; that is, as much as to ſay, I can give ſome more for it.

——————for within him hell
He brings, and round about him, *nor* from hell
One ſtep, *no* more than from himſelf, can fly
By change of place:——————*Milton P. L.* B. iv. l. 20.

Nor doth the moon *no* nouriſhment exhale
From her moiſt continent to higher orbs. *Ib.* B. v. l. 421.

——————*nor* knew I *not*
To be both will and deed created free; *ib.* l. 548.

As, *nor*, and *but* are ſometimes improperly uſed for the comparative adverb *than*; thus, Sweeter *as* honey, It ought to be, Sweeter *than* honey.

We had no ſooner met, *but* he began——It ſhould be,——*than* he began—&c.

The proper correſpondent adverbs to *than* are *more*, *leſs*, *rather*, *ſooner*, &c. as, There is generally in nature ſomething *more* auguſt, *than* what we meet with in art. Not, *as* what we meet with in art.

Envy is leſs capable of reconciliation *as* hatred. It ought to be, *than* hatred.

Whiter *nor* ſnow. Fiercer *nor* a lion. Should be, Whiter *than* ſnow. Fiercer *than* a lion.

Note. *Than* comes properly after any comparative adjective

The relative *who*, having reference to no verb, ſhould be put in the accuſative, when *than* goes before it; as,

Thus far his bold diſcourſe, without controul,
Had audience, when, among the ſeraphim,
Abdiel, *than whom* none with more zeal ador'd
The Deity,——— *Milton P. L.* B. v. l. 805.

It is no uncommon thing in converſation, and even ſometimes in writing to uſe the adverb *where* interrogatively inſtead

RULE Y.

The comparative adverbs *as* and *than* * admit of a nominative after them, unleſs a prepoſition expreſſed or underſtood follow, or the noun or pronoun be governed by an active verb; as, He is *as* old *as* ſhe, (not as her.) She is fairer than I, (not than me.) My father loves him better than me, *i. e.* than he loves me. He is kinder to her than me, *i. e.* than to me.

Falſe Syntax.

There is not *an* more diligent boy than *him*,
6 5 6 1 6 4 2 6 3
nor *an* more modeſt girl than *her*.—He is taller
8 1 6 4 2 6 3 3 5 4
than *me*, but I am ſtronger than *him*.—He *buy*
6 3 8 3 5 4 6 3 3 5
more

ſtead of *whither*; as, Where do you go? which ought to be, whither do you go? the impropriety of uſing *where* in this ſenſe, will at once appear, if we attend to the proper ſignification of theſe two adverbs; for *where* ſignifies *at which*, or *at what place* or *places*; and *whither*, *to which* or *what place* or *places*.

The ſame thing might be obſerved of *here* and *hither*. *Here* ſignifies *in this place*, and *hither*, *to this place*; yet how often do we find it ſaid? *He came here this evening*; inſtead of, he came *hither* this evening.

Where is alſo uſed, in common converſation, for *whence*; as, *where* came you from? which ought to be, *whence* came you?

* Mr *Prieſtley* ſuppoſes that the comparative *than* carries the force of a prepoſition in it. Whatever may be in this ſuppoſition I ſhall not diſpute. It is evident in ſome of theſe

more goods of *him* than *I*.—He ſent the news
4 2 7 3 6 3 3 5 1 2
ſooner to *him* than *I*.—* He loves *him* better
6 7 3 6 3 3 5 3 4
than *I*.
6 3

Of the PREPOSITION.

What is a prepoſition?

A prepoſition is a ſmall particle, which ſet before, or between nouns, or pronouns, ſerves to expreſs the relation, or reference of one to another.

How many ſorts of prepoſitions are there?

Two; ſeparable, and † inſeparable.

Which

examples, that, by putting the pronoun in an oblique caſe, the ſenſe is either entirely altered, or rendered doubtful; as, * *He loves him better than me.* Upon Mr. *Prieſtley's* ſuppoſition, this may either ſignify, HE *loves him better* than I *love him*; or, *He loves* HIM *better than he loves* ME; but if, in the former ſenſe, we uſe the pronoun in the nominative, and in the latter, we uſe it in the accuſative, all ambiguity evaniſhes.

Some grammarians ſay, that, *taller than me* is an *Engliſh* idiom, and to ſupport their conjecture, they have recourſe to the *French* and *Latin* forms of conſtruction; but, though in *Latin*, by the omiſſion of *quam* we ſay, *dulcier melle*; yet the nominative, and not the ablative, is uſed when *quam* is expreſſed; as,

Melior tutiorque eſt certa, ſalus, quam *Sperata victoria.*—— Liv.

Intolerabilior nihil, quam *femina dives.*—— Juv.

It is true, that, in ſuch ſentences, the *French* uſe an oblique caſe; but the beſt *Engliſh* authors follow the rule here given.

† The inſeparable prepoſitions are, *A, ab, abs, ad, ante, be, circum, con, co, com, contra, counter, for*, &c.

Theſe

Which are the ſeparate prepoſitions?

Theſe which follow, *viz.* Above, about, after, againſt, among, at, before, behind, beneath, below, between, betwixt, beyond, beſide, by, through, with, in, to, for, of, into, on, upon, over, out of, from, under, within, without, *&c.*

RULE Z.

A prepoſition governs the noun or pronoun following it in ſome of the oblique caſes, *i. e.* in the genitive, dative, accuſative, or ablative; as,

The light *of* the ſun is pleaſant.—I gave it *to* him.—He was *at* him already.—I ſpoke with him.

Falſe

Theſe inſeparable prepoſitions either vary or quite reverſe the meaning of the radical word; as,

1. *A* ſignifies *at*; as, aſide, *i. e.* at the ſide.

Ab or *abſ*,——*from*; as, abſtain, *i. e.* to keep from; *to put away*; as, aboliſh.

3. *Ad*,——*to* or *at*; as, adjoin, *i. e.* to join to;——*near*; as, adjacent, *i. e.* near to.

4. *Ante*,——*before*; as antecedent, *i. e.* the word going before.

5. *Be*,——*about*; as, beſprinkle, *i. e.* to ſprinkle about;—*by*; as, beſide, *i. e.* by the ſide;—*early*; as, betimes;—*before*; as, beſpeak, *i. e.* to aſk before.

6. *Circum*,——*about*; as, circumlocution, *i. e.* a round about way of ſpeaking.

7. *Con*, *co*, *com*,——*with*, or *together*; as, convocation, *i. e.* calling together;—copartner, *i. e.* partner *with*;—*of the ſame*; as, commaterial, *i. e.* of the ſame nature with another thing.

8. *Contra*,——*againſt*; as, contradict, *i. e.* to ſpeak againſt.

9. *Counter*,——*oppoſition*; as, counteract, *i. e.* to hinder from acting.

10. *For*,——*not*; as, forbid, *i. e.* not to bid;—*falſly*; as, forſwear.

False Syntax.

Rebuke without paſſion; but at the ſame
5 7 2 8 7 1 4
time, with ſoft words and ſtrong arguments;
2 7 4 2 8 4 2
leſt he *who* [Q. 89.] you *reproves*, ſee a fault in
8 3 r 3 3 5 5 1 2 7
thou [W. 94.] while you *art* [I. 83.] endeavour-
3 8 3 5 5
ing to correct one in him.—Folly is joy to a
5 3 7 3 2 5 2 7 1
fool,

11. *Fore*, ſignifies, *before*; as, foreſee, foretel.

12. *Miſ*,——*error*; as, miſtake;—*ſomething ill*; as, miſdeed.

13. *Over*,——*eminence*, or *ſuperiority*; as, overcome, overſee.

14. *Un*,——*not*; as, unpleaſant, *i. e.* not pleaſant.

15. *Sur*,——*on*, *over*, *upon*; as, ſurface.

16. *With*,——*againſt*; as, withſtand, *i. e.* to ſtand againſt.

17. *De*,——ſignifies a kind of motion from; as, depart; and is alſo uſed to extend the ſenſe of a word; as, to demonſtrate, to deplore.

18. *Dis*,——*ſeparation*, or *difference*; as, diſagree.

19. *E*, or *Ex*,——*out* or *off*; as, event. *i. e.* falling out;—excommunicate, *i. e.* to cut off.

20. *Extra*,——*beyond*, *above*; as, extravagant, extraordinary.

21. *En*, *In*, or *Im*,——*to raiſe*; as, to encourage; *to put one thing within another*; as, incloſe;—*to give a new form or appearance*; as, inchant,—*want* or *imperfection*; as, impotent;—*not*; as, immeaſurable, immutable:—*to unite*; as, embody, incorporate:—*to advance* or *increaſe*; as, to improve.

22. *Inter*,——*between*; as, interline, *i. e.* to write between;—*forbidding*; as, interdiction, *&c.*

23. *Intro*,——*within*; as introduce.

24. *Ob*,——*againſt*; as, obſtacle, *i. e.* to ſtand againſt.

25. *Per*,——*through*; as, pervade, *i. e.* to paſs through;—*liberty*; as, permiſſion.

26. *Paſt*,

fool, and to *he* who is void of underſtanding.—
2 8 7 3 3 5 4 7 2
The reciprocations of love and friendſhip be-
1 2 7 2 2 2
tween *he* and *I*, *has* [I. 83.] been many and
7 3 8 3 5 5 4 8
ſincere; yet they thought to have ſet him at
4 8 3 5 5 3 7
variance,

26. *Poſt*,——*after*; as, poſtpone.
27. *Pro*,——*for*; as, pronoun:—*forth*; as, pronounce.
28. *Re*,——*again*; as, return:—*oppoſition*; as, repulſe:—*change*; as, reduce, reduction.
29. *Preter*,——*againſt*; as, preternatural.
30. *Retro*,——*backward*; as, retroſpect.
31. *Sub*,——*under*; as, ſubſcribe.
32. *Super*,——*upon, over, above*; as, ſuperſcription,
33. *Trans*,——*over, beyond*; as, tranſport.

Note. *Prepoſitions are frequently placed after verbs which give, as it were, a new meaning to, and may be conſidered as a part of them*, as,

To adminiſter *to* my neceſſities.
To agree *to* a propoſal.
His teſtimony agrees *with* the former in every particular.
To allude *to* a former queſtion.
To appeal *to* a higher court.
To anſwer *for* his conduct.
To approve *of* a deſign.
To appropriate *to* his own uſe.
To boaſt *of* his own exploits.
To communicate *to* the public.
To condole *with*; as, I condole *with* you.
Tho' *to congratulate* be juſt the reverſe of this verb *to condole*, it does not properly admit *of* a prepoſition; yet we find it uſed by the Spectator, "I congratulate *to* the age, that they are at laſt to ſee the truth and human life repreſented."
Spect. No. 290.
To draw *in* his debts.
To brag *of* his ſtrength.
To break *upon* the wheel.
To breathe *in* tainted air.
He breathed *on* them.
To carry *on* a buſineſs.
To catch *at* a buſh.
To draw *on* his banker.
To make *of*; as, I know not what to make *of* it.
To provide *for* the company
To attend *to* any thing.

variance with *I*; but happily we *was* [I. 83.]
2 7 3 8 6 3 5
not *impoſed* upon by *they*.—*Of* all ſorts of injury
6 5 7 7 3 7 4 2 7 2
that is the moſt intollerable which is done to
a. 3 5 1 6 4 a 3 5 7
we under the maſk of kindneſs and pretended
3 7 1 2 7 2 8 4
good-will.
2

Of the CONJUNCTION.

What is a conjunction?

A conjunction is a word which joins ſentences together; ſhews the reaſon of a thing, or lays the ſubject under a condition.

How many ſorts of conjunctions are there?

There are many; but the chief of them are, *Copulative*; as, *and*: *Disjunctive*; as, *but*: *Caſual*; as, *that*, *becauſe*; and *Conditional*; as, *if*.

Some adjectives admit of a prepoſition after them; as,

Abandoned *to* vice	Juſt *of* his word
Ambitious *of* power	Juſt *to* his truſt
Faithful *to* his promiſe	Juſt *in* his dealings
Falſe *to* his friend	Modeſt *in* his ſpeech
Familiar *with* him	Worthy *of* praiſe
Fruitful *of* invention	Unworthy *of* credit
Eaſy *of* acceſs	Ravenous *of* prey
Forward *to* vice	Replete *with* baneful juices
Ignorant *of* fraud	Repugnant *to* reaſon

Note, The prepoſition is frequently, but not very properly, tranſpoſed; as, *Whom* do you lodge *with*? for, *With whom* do you lodge?

What

What is the uſe of the copulative conjunction?

It joins both the words and ſenſe of a ſentence; as, I buy *and* ſell, *&c.*

It connects, alſo the like caſes of the pronoun and the times of the verb; as, He *and* I read *and* write. I taught him *and* her, *and* they were diligent ſcholars.

What is the uſe of the disjunctive conjunction?

It joins the words; but disjoins the ſenſe; as, He ſpeaks; *but* is not heard.

What is the uſe of the caſual?

It ſhews the reaſon of a thing; as, I read *that* I may learn.

What is the uſe of the conditional?

It indicates a doubt or ſuppoſition, as I am ready to go, *if* my father give me leave.*

RULE *A.*

The copulative conjunctions *and*, *or*, and *nor* connect *verbs* in the ſame *time* and *mode*: and *nouns* and *pronouns* in the ſame *caſe*; as, He *pleads* for the poor, AND *aſſiſts* them with his purſe.

* The principal conjunctions are, *Alſo, altho', and, as, becauſe, but, either, except, for, however, howſoever, likewiſe, moreover, if, nevertheleſs, nor, or, neither, therefore, wherefore, otherwiſe, ſince, ſo, ſo that, unleſs, ſave, whereas, whether, yet,* &c.

Some of theſe conjunctions have others correſponding to them, which connect the ſubſequent and preceeding members of a ſentence, ſo that the latter conjunction properly anſwers to the former. Inelegance or obſcurity of ſtyle ſometimes ariſes, from an improper choice of ſuch correſpondent conjunctions. The chief of them are comprehended under the following rules.

He

He *and* ſhe came. He loves *him* AND *her*. He OR *I* muſt go. It is neither *his* NOR *hers*.

RULE *B*.

Or, follows *whether* and *either* in a ſentence, and *nor* follows *not* and *neither*; as,

Either you *or* I muſt go. *Whether* that be true *or* falſe.—*Neither* he *nor* ſhe can come,—I have *not* ſpoken with him to-day *nor* have I ſeen him. Thou ſhalt *not* covet thy neighbour's houſe, *nor* his wife, *&c.*

Falſe Syntax.

In how many kingdoms of the world, has
7 6 4 2 7 1 2 5
the cruſading ſword of this miſguided ſaint-
1 4 2 7 a 3 4
errant, ſpared *neither* age, *or* merit, *or* ſex, *or*
2 5 6 2 8 2 8 2 8
condition. *Triſt. Shandy.*

2
It is a cuſtom in ſome countries to condemn
3 5 1 2 7 4 2 5
the characters of thoſe (after death) that have
1 2 7 a 3 7 2 r. 3 5
neither planted a tree, *or* begot a child.
6 5 1 2 8 5 1 2
Shenſton's thoughts on Gardening.

Solid peace and contentment *conſiſts* [L. 85.]
4 2 8 2 5
neither in beauty *or* riches; but in the favour of
6 7 2 8 2 8 7 1 2 7
God, and a chearful ſubmiſſion to his will in
2 8 1 4 2 7 3 2 7
every circumſtance of life.
4 2 7 2

Note

Note. *Nor* is ſometimes ſuppoſed to include its correſpondent *neither*; as, Commend *nor* diſcommend any man too haſtily.

Either has been uſed inſtead of *each*; as, In the midſt of the ſtreet, and on *either* ſide of the river, there was the tree of life. *Rev.* xxii. 2.

It ought to be,—*each* ſide of the river.

Nadab and *Abihu*, the ſons of *Aaron*, took *either* of them his cenſer———.

———lowly reverent
Tow'rds *either* throne they bow, and to the ground,
With ſolemn adoration, down they caſt
Their crowns.———

Milton, *P. L.* B. iii. l. 350.

Either is alſo improperly uſed for *or*; as, Can the fig-tree bear olive berries? *either* a vine figs? *James* iii. 12.

It is not uncommon to find the conjunctions *or* and *nor* uſed indiſcriminately; but if there be any real diſtinction in the proper application of them, it is to be wiſhed, that it were ſettled. It is attempted thus,

Let the conjunction *or* be uſed ſimply to connect the members of a ſentence, or to mark diſtribution, oppoſition, or choice, without any preceding negatitive particle; and *nor* to mark the ſubſequent part of a negative ſentence with ſome negative particle in the preceding part of it.

EXAMPLES.

A three-ſided figure *or* triangle.

Recreation of one kind *or* other is abſolutely neceſſary

neceſſary to relieve the body *or* mind from too conſtant attention to labour *or* ſtudy.

Here *or* is a mere connective.

Or marking diſtribution.

After this life, ſucceeds a ſtate of rewards, *or* puniſhments.

Or marking oppoſition.

Shall I come to you with a rod, *or* in love?

Marking election *or* choice.

Do you chooſe the black, *or* the grey?

Examples of nor, *following a negative particle.*

Let *no* man be too confident, *nor* too diffident, of his own abilities.

Never calumniate any man, *nor* give the leaſt encouragement to calumniators.

There is *not* a chriſtian duty to which Providence has not annexed a bleſſing, *nor* any affliction, for which a remedy is not provided.

Be *neither* too eager in hoarding up riches, *nor* too extravagant in diſtributing them.

If the above diſtinction be juſt, the following paſſage ſeems to be faulty.

——————Thus, with the year
Seaſons return, but *not* to me returns
Day, *or* the ſweet approach of even *or* morn,
Or ſight of vernal bloom, *or* ſummer's roſe,
Or flocks, *or* herds, *or* human face divine.
Milton, P. L. B. iii. l. 40.

Here it may not be improper to obſerve, that, if to each of the ſubſequent members, we bring up the preceding member, without the negative particle *not*, the ſenſe will be altered; Thus;

Thus

——Thus, with the year ſeaſons return,
but not to me returns day, *or* to me returns the ſweet approach of even, *or* to me returns the ſweet approach of morn, *or* to me returns ſight of vernal bloom, *&c.*

But it may be objected, that by bringing up alſo the negative particle *not* the ſenſe will remain unaltered, this is granted; but, what ſeems to give the preference to *nor*, is, that bringing up the preceding member, without the negative particle *not*, the conjuction *nor* will expreſs juſt that ſenſe which the author intended. Thus,

——————Not to me returns day,
nor to me returns the ſweet approach of even, *nor* to me returns the ſweet approach of morn, *nor* to me returns ſight of vernal bloom, *&c.*

However juſt the diſtinction here argued for may appear to me, I will not dogmatically impoſe my opinion upon any, who may think the matter altogether indifferent.

In the poetic ſtyle, *or* and *nor* frequently, and not inelegantly, ſupply the places of *either* and *neither*; as,

——————Know that the church
Is with Omnipotence entrench'd around,
Nor ſhall the pow'rs of hell, nor waſtes of time,
Or vanquiſh, or deſtroy.——

Dr. Gibbon's Elegiac Poem on the Death of the Reverend Mr. Davies.

——————Tho' 'tis decreed
That ſaints, that miniſters themſelves ſhould die,
And pay the debt of ſin, *or* in full age,
Or in the ſtrengh of life,—— *Ibid.*

RULE C.

Tho' or *altho'* in the former clauſe of a ſentence intimating a doubt, ſuppoſition or condition, correſponds to *yet* in the latter, denoting an aſſertion with greater emphaſis.

EXAMPLES.

Tho' the neceſſity of wearing cloaths be one of the firſt conſequences of ſin; *yet* there are not a few, who make it the principal ſubject of their vanity.

There is ſomething more bold and maſterly in the rough careleſs ſtrokes of nature, than in the nice touches of art. But *tho'* there be ſeveral wild ſcenes, which are more delightful, than any artificial ſhows; *yet* we find the works of nature ſtill more pleaſant, the nearer they reſemble art.

Yet is often, and ſometimes not improperly, omitted; as,

——— I *flew* from him to a neighbouring gentlewoman's houſe, and *tho'* her huſband was in the room, threw myſelf on a couch and burſt into a paſſion of tears. *Spect.* No. 402.

Dr. *Louth* obſerves that the proper diſtinction between the verbs *to fly* and *to flee*, ſeems to be this; *to fly* anſwers to the *Latin* verb *volare*, *to fly* as a bird; whereas *to flee* anſwers to *fugere*, to run from an enemy, which verbs, ſays he, are often confounded. Here, according to this diſtinction, we find *flew* uſed inſtead of *fled*; unleſs we ſuppoſe *flew* to be uſed figuratively, to denote

denote the diſpatch with which ſhe repaired to a neighbouring gentlewoman's houſe.——The propriety of the expreſſion, a *paſſion of tears*, ſeems to be doubtful; a *flood of tears* would perhaps, have been as ſignificant, and at the ſame time as figurative.

If is uſed by Mr. *Addiſon* as the correſpondent of *yet*.

If all theſe ſecret ſprings of detraction fail; *yet* very often a vain oſtentation of wit ſets a man on attacking an eſtabliſhed character. *Spect.*

The conjunctive mode elegantly ſupplies the place of *tho'*; as,

Were there none of theſe diſpoſitions in others to cenſure a famous man; *yet* would he meet with no ſmall trouble in keeping up his reputation in all it's height of ſplendor. *Spect.*

RULE D.

That in the latter clauſe of a ſentence, expreſſing a conſequence, correſponds to *ſo* or *ſuch* in the former.

EXAMPLES.

The contention was *ſo* ſharp between them, *that* they departed aſunder one from the other. *Acts* xv. 39.

We are — *ſo* often converſant with one ſet of objects, and tired out with *ſo* many repeated ſhews of the ſame things, *that* whatever is new, or uncommon contributes to vary human life,—

There are but few to whom nature has been *ſo* unkind, *as* they are not capable of ſhining in ſome ſcience or other.

As expreſſing a conſequence is now obſolete. It ſhould be,

There are but few to whom nature has been *ſo* unkind, *that* they are not capable of ſhining in ſome ſcience,—

Providence is commonly *ſo* indulgent to the honeſt endeavours of the induſtrious, *as* the more diligent they are, the more they proſper and are bleſſed in them. It ſhould be,

Providence is commonly *ſo* indulgent to the honeſt endeavours of the induſtrious, *that* the more diligent they are,—

RULE E.

So—as; and *ſuch—as*, are correſpondents expreſſing a compariſon of *kind*, *degree*, &c.

EXAMPLES.

A man ought not to be *ſo* eager in hoarding up riches, *as* to withhold his hand entirely from giving to the poor,—

The name of Colonel Clive ſtruck *ſuch* terror in the Eaſt-Indies, *as* that of the Duke of Marlborough did in Flanders.

So—as with a negative and an adjective expreſs a compariſon with reſpect to quality or ability.

Pompey had eminent abilities; but he was neither *ſo* eloquent and polite a ſtateſman, *ſo* ſkilful and brave a general, nor upon the whole, *ſo* great a man *as* Cæſar.

There is nothing in the world *ſo* tireſome, *as* the works of thoſe critics, who write in a poſitive dogmatic way.

RULE

RULE F.

As correſponds to *ſo* expreſſing a compariſon of *proportion*, *likeneſs*, *degree*, or *quality*.

EXAMPLES.

As the firſt is to the ſecond; *ſo* is the third to the fourth.

Nature makes good her promiſes; for *as* ſhe never promiſes, what ſhe is not able to perform; *ſo* ſhe never fails to perform what ſhe promiſes.

As it was in the days of Noe, *ſo* ſhall it be in the days of the Son of Man.

RULE G.

In comparing qualities, *as* correſponds to *as*.

EXAMPLES.

Upon ſeeing me he turned *as* red *as* crimſon, and I *as* pale *as* aſhes.

There are other correſpondent conjunctions or adverbs, which being properly uſed, add dignity to, and keep up an uniformity of ſtyle; as, *Not only*,—*but*, or *but alſo*. *By how much*—*by ſo much*. *So much*—*how much more*, &c.

EXAMPLES.

Great and heroic minds *not only* ſhew a particular diſregard to unmerited reproaches; *but* they are altogether free from the poor revenge of reſenting them.

The great misfortune of affectation is, that, by it, men *not only* loſe a good quality; *but alſo* contract a bad one, they *not only* undertake things,

for which nature never deſigned them; *but alſo* become unfit, for what they were deſigned.

The Greek orator was *ſo* very famous for his vehemence of action, *that* one of his antagoniſts, whom he had baniſhed from Athens, reading over the oration, which had procured his baniſhment, and ſeeing his friends admire it, could not forbear aſking them, if they were *ſo much* affected, by the bare reading of it; *how much more* would they have been charmed, had they heard him actually throwing out ſuch a ſtorm of eloquence? *Spect.* No. 407.

By how much the morals of youth are, by bad examples, in danger of being corrupted; *by ſo much* ſhould all ſuch examples be carefully concealed from them.

The conjunctions, *if*, *tho'*, *altho'*, *except*, *before*, *unleſs*, &c. govern the conjunctive mode, in all ſentences implying a *condition*, *ſuppoſition* or *ſomething doubtful*, but when no ſuch thing is implied, the Indicative Mode ought to be uſed, as it expreſſes a more abſolute and determinate ſenſe.

EXAMPLES.

I love him *tho'* he *believe* it not.

If the wicked *reſtore* the pledge, *give* again that *which* he hath robbed, *walk* in the ſtatutes of life, without committing iniquity, he ſhall ſurely live, he ſhall not die. *Ezek.* xxxiii. 15.

Except thou *make* thyſelf a prince over us,—*Numb.* xvi. 13.

The Indicative mode is, with great propriety, uſed in the following paſſage; becauſe there is a ſtrong

ſtrong aſſertion implied in the words, *he was rich.*

For ye know the grace of our Lord Jeſus Chriſt, that *though* he *was* rich; yet for our ſakes he became poor, that we through his poverty might be rich. 2 *Cor.* viii. 9.

But if it had been, *Tho' he were rich*, the expreſſion, would have ſeemed to intimate ſome doubt of his having ever been rich.

Of the INTERJECTION.

What is an interjection?

An interjection is that part of ſpeech, which denotes ſome ſudden emotion of the ſpeaker's mind; as, *Ah! alas! fie! ha! ha, ha, he! hem! heigh! ho! how now! O! oh! piſh! tuſh!* &c.

The different paſſions are expreſſed by different interjections.

The interjection *O*, placed before a ſubſtantive, expreſſes more ſtrongly an addreſs made to a perſon or thing, and marks, what is called, the *vocative* caſe in Latin.

A few Obſervations on the Manner of forming one Part of Speech from another, &c.

How are verbs or ſubſtantives formed from other parts of ſpeech?

Subſtantives become verbs by prefixing to them the ſign *(to)*; and adjectives become verbs by adding the termination *en* to them; as, from *houſe* comes *to houſe*; from *hard*, *to harden.*

By

By adding *er* or *or* to the preſent time of the verb, comes a ſubſtantive ſignifying the *agent* or *doer*; as, from *to hear*, comes *hearer*; from *to write*, comes *writer*, *to conquer*, *conquerer*.—

How are adjectives formed from ſubſtantives?

1. By adding the termination *leſs* to the noun, are formed adjectives ſignifying *want*; as, from *thought*, *thoughtleſs*; *worth*, *worthleſs*, &c.

2. By the addition of *y* and *full*, are formed adjectives *of plenty*; as, *health*, *healthy*; *joy*, *joyful*, &c.

3. By adding *en* are formed adjectives denoting *the matter out of which any thing is made*; as, *Oak*, *oaken*; *braſs*, *brazen*, &c.

4. By the addition *ly* are formed adjectives of *likneſs*; as, *Man*, *manly*; *court*, *courtly*, &c.

5. Others are formed by adding the terminations *ſome* and *iſh*; as, *trouble*, *troubleſome*; *child*, *childiſh*, &c.

What is implied in theſe terminations *-ſhip*, *-dom*, *-rick*, *-wick*, *-neſs*, *-head*, *-hood*, which are added to ſubſtantives and adjectives?

-Dom, ſignifies *power*, *dominion*, *ſtate*, *property*, or *place*; as, *Kingdom*, *popedom*, *freedom*, *dukedom*, &c.

-Rick, and *wick*,—*office* and *dominion*; as, *Biſhoprick*, *bailywick*, &c.

-Neſs,—the *eſſence of things*; as, *Sweet*, *ſweetneſs*; *black*, *blackneſs*, &c.

-Head, or *hood*,—the *ſtate*, *condition*, or *quality of a perſon*, or *thing*; as, *Godhead*, *manhood*, *widowhood*, &c.

Are nouns ever formed from adjectives?

From the adjective *long*, comes the noun *length*;

length; from *ſtrong*, ſtrength; from *warm*, *warmth*; from *broad*, *breadth*, &c.

How are nouns diminutive formed?

By changing one name for another, or by adding ſome termination to the name, ſo as to leſſen its primitive ſignification; as, for *Elizabeth* we ſay *Betty*,---- *lamb*, *lambkin*, &c.

Of SENTENCES.

What is a ſentence?

A ſentence is a combination of words arranged in proper order; ſo as to expreſs a complete thought, and is either ſimple or compound.

A ſimple ſentence hath but one ſubject, and one finite verb in it, *i. e.* a verb in the indicative, imperative, or conjunctive mode; as, Virtue is amiable for itſelf *.

A compound ſentence contains ſeveral ſubjects and finite verbs, either expreſſed or underſtood; as, A paſſionate temper *renders* a man unfit for converſation, *deſtroys* friendſhip, *changes* juſtice into cruelty, and *turns* order into confuſion.

Has every finite verb a nominative either expreſſed or underſtood?

Yes; in Engliſh it has: as in the preceding

* The principal parts of a ſimple ſentence are the *agent* or *thing chiefly ſpoken of*; the *attribute*, or *the thing* or *action affirmed* or *denied of it*; and the *object*, or the *thing affected by ſuch action*. Thus, the good man loves virtue for itſelf. *The good man* is the agent, *love*, is the attribute or thing affirmed of him, and *virtue* is the object upon which his love terminates, and, *for itſelf*, expreſſes a reaſon of this love, becauſe *virtue is amiable*.

ſentence

ſentence, A paſſionate *temper renders* a man unfit for converſation, *it deſtroys* friendſhip, *it changes* juſtice into cruelty, and *it turns* order into confuſion.

Of the Arrangement of Words in Phraſes or Sentences.

1. The *article* ſtands before the noun or prefixed quality; as, A *man*. A *proud* man. The *man*. The *proud* man.

2. In declarative ſentences, the nominative word commonly ſtands before the verb; as, John *loves* the truth. He *loves* the truth.——— But neuter verbs admit of the nominative after them; as, Upon the right hand *ſtood* the Queen.

3. In interrogative ſentences, the nominative ſtands after the verb, or betwixt the auxiliary and it; as, *Loves* he the truth? *Does* he *love* the truth?

4. The nominative ſtands after the verb in the imperative and precative modes; as, *Love* Thou the truth. But in theſe modes the nominative is ſeldom expreſſed; unleſs emphaſis be implied; as, Whatever others do, *Love* Thou the truth.

5. When the adverbs *then*, *here*, *there*, *thus*, * *hence*, * *thence*, and * *whence* precede the verb,

* Dr *Johnſon* ſays, *From* hence, *from* thence, *from* whence, *of* whence, are all vicious or barbarous modes of ſpeech. If we attend to the proper ſignification of theſe conjunctive adverbs, we ſhall find, in the following example, his criticiſm defencible;

verb, the nominative frequently ſtands after it; as, Then *ſtood* up Gamaliel. There *dwells* rational Piety. Here *reigns* Sobriety. Thus *ſaith* the Prophet Jeremiah. Hence *ariſe* many Difficulties. Thence *aroſe* many Calamities. Whence *aroſe* great Commotions in the ſtate.

6. In the ſubſequent member of a negative ſentence, the nominative ſtands after the verb, or, betwixt it and the auxiliary; as, She has *not* ſeen him, *nor knows* She any thing of him.—— Ye ſhall *not* eat of it, *neither ſhall* Ye *touch* it, Gen. iii. 3.

7. By omitting the conjunctions *if* or *tho'* the conjunctive mode elegantly admits of the nominative after the verb, or between the auxiliary and it; as, *Could* We *draw* by the covering of the grave,——

——*Should* All Theſe Means of detraction *fail.*
Spect.

8. Adjectives commonly ſtand before their nouns; as, Rational *piety.* Sometimes they are elegantly placed after them; as, He was a *man* Wiſe and Pious, Induſtrious and Succeſsful.

9. Adverbs heightening or diminiſhing qualities, ſtand immediately before the adjectives, or other adverbs, which are affected by them; as, More *ardent*, Moſt *ardent*; More *ardently*, Moſt *ardently.*

ſencible; in others, that, *from* is altogether unneceſſary, or tautological; as, He goes *from hence* for Edinburgh, *from whence*, he propoſes to return in a few days. Better, He goes *hence* for Edinburgh, *whence* he propoſes.——

10. Adverbs

10. Adverbs, expreſſing ſome circumſtance of an action, may ſtand either immediately before or after the verb, or betwixt the auxiliary and it; as, He Carefully *attends*, He *ſpeaks* Eloquently. By man's firſt tranſgreſſion the purity of human nature *hath been* Miſerably *ſtained*, it's faculties Sadly *depraved*. The beſt rule, for placing the adverb, is, to ſtation it, wherever it gives the ſmootheſt ſound to the ear: for placing the adverb at a conſiderable diſtance from the verb, or, as we frequently find it, at the end of a ſentence, produces either ſome ambiguity in the ſenſe, or ſome harſhneſs in the ſound; as, Truth *is* conſiſtent with itſelf Always, it *ſits* upon our lips Eaſily;----Better thus. Truth *is* Always conſiſtent with itſelf, it *ſits* Eaſily upon our lips;---- In elegant compoſitions, we ſeldom find the adverb placed before neuter verbs; whereas, we frequently find it before active verbs.

11. Prepoſitions ſtand in almoſt all poſitions; ſo as to expreſs the relation of one word to another, the inſtrument with which, or the manner how an action is ſaid to be done, &c. But there ſeems to be a propriety in placing the prepoſition immediately before the word which it governs, and not at the end of the ſentence; as, Cicero, in order to accompliſh his ſon in that ſort of learning *which* he deſigned him *for*, ſent him to Athens. *Spect.*

Better.——that ſort of learning *for which* he deſigned him.

The one does it to raiſe himſelf a fortune, the other to ſet off that *which*, he is already poſſeſſed *of*. *Spect.*

Better,—to ſet off that *of which* he is already poſſeſſed.

Prepoſitions expreſſing the *ſtate*, *relation*, or *reference* of one word to another; the *cauſe why* *the inſtrument with which*, or the *manner how*, a thing is done, will, perhaps, be better underſtood by the following example.

The beams *of* the ſun, *with* incredible ſwiftneſs, paſs *from* heaven *through* the air *to* the earth, endowed *with* light and heat, *by* which they comfort us, and quicken the plants which God hath provided *for* our uſe and his glory.

In this ſentence, *of* ſhews the relation betwixt the ſun and his beams.—*with* expreſſeth the manner how theſe beams paſs; viz. with *incredible ſwiftneſs*.—*From* denotes *motion from a place*; that is, from *heaven*.—*Through* expreſſes the *medium*; that is, the air.—*To* indicates *motion to a place*; that is, to the earth.—*With* denotes the inſtruments, viz. *light* and *heat*.—*By* expreſſes the *cauſe* of our comfort, and the quickening of the plants. And *for* intimates the *end* or *conſequence* of all, viz. our good and God's glory.

12. Nouns, in the genitive caſe, formed by the addition of *s* with an apoſtrophe, to the nominative, ſtand before their correſpondent ſubſtantives; as, Solomon's *Temple*. The King's *Crown*; but when the genitive is formed by the prepoſition *of*, the poſſeſſive name ſtands after it's correſpondent; as, The *Temple* Of Solomon. The *Crown* Of The King.——The ſame order holds with regard to pronouns; as, His *houſe*:

Their *country*; i. e. *The houſe* Of Him; *The country* Of Them.

The poſſeſſive pronouns *my, thy, our, your, their*, are uſed when the ſubſtantive follows, and *mine, thine, ours, yours, theirs*; when it precedes; as, My *horſe*. *This horſe is* mine, &c.

13. Nouns, in the accuſative caſe ſtand after the active verb, or prepoſition, by which, they are governed; as, Marlborough *conquered* the French; but pronouns, in the accuſative, may, without any ambiguity, be placed before the active verb; as, Him *declare* I unto you. Hence obſerve, that it is the order only, which determines the caſes of our nouns; for we cannot reverſe the order of the nouns, in the preceding ſentence, without reverſing the ſenſe; as, *The French conquered Marlborough*; yet, in the poetical ſtile, we can ſay, *Marlborough*, the French, *conquered*; or the French, *Marlborough conquered*; but, in both theſe forms of expreſſion, the ſenſe is ambiguous. But when the verb is paſſive, the agent and object change places; as, *The French were conquered* By Marlborough.

14. *Who, which, what, that*, and their compounds *whoever, whomſoever, whatever*, tho' in the accuſative caſe, are placed before the verb; as,—Whom *therefore ye ignorantly worſhip*, Him *declare I unto you*, Acts xvii. 23. Whomever or Whomſoever *you ſeek*.——*The thing* Which *I committed to your care*.—*The horſe* That *he bought*.—*I gave* What *he aſked for it*.

15. The *conjunction* ſtands betwixt any two members of a ſentence which it connects; as, *Upbraid no man's weakneſs to ſadden him*, Nor

report

report it to diſparage him. In joining ſentences, another word or phraſe, may, ſometimes not inelegantly, begin the latter; as,——*I quit,* Therefore *the ſociety which I cannot with innocence and pleaſure meet.*

To enable the Engliſh Scholar, with greater facility to parſe and conſtrue, a few ſentences are added, in which the ſeveral parts of Speech and their conſtruction are more particularly explained. The words are all numbered by figures, and the number of each word is repeated before, the explanation.

The art of wtiting is *a means* of communicat-
1 2 3 4 5 6 7 8 9
ing our thoughts to, and tranſacting our affairs
10 11 12 13 14 15 16
with our correſpondents; however diſtant they
17 18 19 20 21 22
may be from us.
23 24 25

By

1—Is the definite article.
2—a noun, nominative caſe, ſingular number, limited by the definite article *The* to that of 4 *writing* only:
3—a prepoſition:
4—a noun, in the genitive caſe, governed by the prepoſition 3 *of.*
5—the ſubſtantive verb, third perſon ſingular, preſent of the indicative agreeing with it's nominative 2 *art.*
6—the indefinite article; but the definite article *the* would be better; becauſe the noun 7 *means* is plural.
7—a noun nominative caſe, following the ſubſtantive verb 5 *is.*
8—a prepoſition.
9—the active participle preſent of the verb *to* communicate.
10—the pronoun of the 1*ſt*, perſon plural, genitive caſe, governed by the following noun 11 *thoughts.*
11—a noun in the accuſative plural, governed by the active participle 9 *communicating.*

12---a prepoſition, governing the noun 19 *correſpondents* in the dative caſe.

13---a conjunction, connecting the preceding and following members of the ſentence.

14---the participle preſent of the verb *to tranſact*.

15---the pronoun of the 1*ſt*, perſon plural, genitive caſe, governed by the noun 16 *affairs*.

16---a noun, accuſative plural, governed by the active participle 14 *tranſacting*.

17---a prepoſition.

18---a pronoun, 1*ſt*, *per. pl. gen.* governed by the noun 19 *correſpondents*.

19---a noun in the ablative plural, governed by the prepoſition 17 *with*.

20---a conjunction.

21---an adjective, to which place or places are underſtood.

22---the pronoun of the 3*d*, *per. pl.* nominative caſe, ſignifying *our correſpondents*.

23---a verb 3*d*, *per. pl.* preſent of the potential, agreeing with it's nominative 22 *they*.

24---a prepoſition.

25---the pronoun of the 1*ſt*, *per. pl.* ablative caſe, governed by the prepoſition 24 *from*.

By a generous ſympathy in nature we feel
1 2 3 4 5 6 7 8
ourſelves diſpoſed to mourn, when any of our
9 10 11 12 13 14 15
fellow-creatures is afflicted: But injured inno-
16 17 18 19 20
cence is an object which carries ſomething in
21 22 23 24 25 26 27
it inexpreſſibly moving; it ſoftens the moſt
28 29 30 31 32 33 34
manly heart with the tendereſt ſenſations of love
35 36 37 38 39 40 41 42
and compaſſion; till at length it confeſs it's
43 44 45 46 47 48 49
humanity, and flow out into tears.
50 51 52 53 54 55

1---A prepoſition.
2---the indefinite article.
3---an adjective, expreſſing the property of the noun 4 *ſympathy*.
4---a noun in the ablative ſingular, governed by the prepoſition, 1 *by*.
5---a prepoſition.
6---a noun in the ablative ſingular, governed by the prepoſition 5 *in*.
7---the pronoun of the 1*ſt*, *per. pl.* nominative caſe.
8---a verb, 1*ſt*, *per. pl.* preſent of the indicative, agreeing with it's nominative 7 *we*.
9---a reciprocal pronoun, 1*ſt*, *per. pl.* accuſative caſe, governed by the active verb 8 *feel*.
10---a verb, preſent of the infinitive paſſive, (*to be* being underſtood), governed by the verb 8 *feel*.
11---a verb, preſent of the infinite, governed by the verb *to be* 10 *diſpoſed*.
12---an adverb of time indefinitely.
13---an indefinite adjective which may ſignify either *one* or *more*.
14---a prepoſition.
15---the pronoun of the 1*ſt*, *per. pl.* genitive caſe, governed by the noun 16 *fellow creatures*.
16---a noun, genitive plural, governed by the prepoſition 14 *of*.
17---a verb, 3*d*, *per. ſing.* preſent of the indicative paſſive voice, agreeing with it's nominative 13 *any* (perſon).
18---a disjunctive conjunction.
19---an adjective, expreſſing a property of *innocence*.
20---a noun, nominative ſingular.
21---the ſubſtantive verb, 3*d*, *per. ſing.* agreeing with it's nominative 20 *innocence*.
22---the indefinite article.
23---a noun, nominative ſingular, following the ſubſtantive verb 21 *is*, and limited by the article 22 *an* to that of *injured innocence*.
24---a relative pronoun agreeing with it's antecedent 23 *object*, in the 3*d*, perſon ſingular, nominative caſe.
25---a verb 3*d*, *per. ſing.* preſent of the indicative agreeing with it's nominative 24 *which*.
26---a noun in the accuſative ſingular, governed by the active verb 25 *carries*.
27---a prepoſition.
28---the pronoun of the 3*d*, *per. ſing.* neuter gender, and ablative caſe governed by the prepoſition 27 *in*.
29---an adverb.
30---an adjective, raiſed to the ſuperlative degree by the adverb 29 *inexpreſſibly*.
31---the neuter pronoun, 3*d*, perſon ſingular, nominative caſe.
32---a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing

greeing with it's nominative 31 *it*.
33---the definite article.
34---an adverb.
35---an adjective, ſuperlative degree; thus *moſt manly*.
36---a noun, accuſative ſingular, governed by the active verb 32 *ſoftens*.
37---a preposition.
38---the definite article.
39---an adjective in the ſuperlative degree.
40---a noun in the ablative, governed by the prepoſition 37 *with*.
41---a prepoſition.
42---a noun, genitive caſe, governed by the prepoſition 41 *of*.
43---a conjunction.
44---a noun genitive ſingular, governed by *of* underſtood.
45---an illative conjunction.
46---an adverb.
47---the neuter pronoun, 3*d*, *per*. *ſing*. nominative caſe.
48---a verb, 3*d*, *per*. *ſing*. preſent of the conjunctive, governed by the conjunction 45 *till*, and agreeing with it's nominative 47 *it*.
49---the neuter pronoun, 3*d*, *per*. *ſing*. genitive, governed by the noun 50 *humanity*.
50---a noun in the accuſative, governed by the active verb 48 *confeſs*.
51---a conjunction.
52---a verb, 3*d*, *per*. *ſing*. preſent of the conjunctive, agreeing with it's nominative *it* underſtood; as in the preceeding verb 48 *confeſs*.
53---an adverb
54---a prepoſition.
55---a noun, in the accuſative plural, governed by the ptepoſition 54 *into*.

There is nothing more betrays a baſe and
1 2 3 4 5 6 7 8
ungenerous ſpirit, than the giving of ſecret
9 10 11 12 13 14 15
ſtabs to a man's reputation.
16 17 18 19 20

1---An adverb.
2---a verb, 3*d*, *per*. *ſing*. preſent of the indicative, agreeing with it's nominative 3 *nothing*. (*N. B.* the nominative 3 *nothing*, ſtands after the verb; becauſe the adverb 1 *there* ſtands before it.)
3---a noun, as above.
4---an adverb.
5---a verb, 3*d*, *per*. *ſing*. preſent of the indicative, agreeing with it's nominative *which* underſtood.
6---the indefinite article.
7---an adjective expreſſing a

quality

quality of the noun 10 *ſpirit.*
8—a conjunction.
9—another adjective, and quality of the noun 10 *ſpirit.*
10—a noun in the accuſative ſingular, governed by the active verb 5 *betrays.*
11—a comparative adverb.
12—the definite article.
13—a noun, in the nominative ſingular.
14—a prepoſition.
15—an adjective, poſitive degree.
16—a noun, genitive plural, governed by the prepoſition 14 *of.*
17—a prepoſition.
18—indefinite article.
19—a noun, governed in the genitive ſingular, by the noun 20 *reputation.*
20—a noun, in the dative, governed by the prepoſition 17 *to.*

The ſame ſentence repeated; but differently conſtructed.

There is nothing (which) more betrays a baſe and ungenerous ſpirit, than *giving ſecret ſtabs* to a man's reputation.
13 16

13—the participle preſent of the verb *to give.*
16—a noun in the accuſative plural, governed by the active participle *giving.*

There dwells rational piety, modeſt hope,
1 2 3 4 5 6
and chearful reſignation.
7 8 9

1—An adverb of place.
2—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 4 *piety*, and again underſtood to 6 *hope*, and to 9 *reſignation.*
3—an adjective.
4—a noun, as before.
5—an adjective.
6—a noun, nominative ſingular, to which the verb 2 *dwells* is underſtood.
7—a conjunction.
8—an adjective.
9—a noun, nominative, to which the verb 2 *dwells* is again underſtood.

Note. In the preceding ſentence the verb may be the third perſon plural, to agree with the three nouns 4 *piety*, 6 *hope* and 9 *reſignation.* *See* [L. 85.]

The greateſt ſouls *have* ſometimes *ſuffered*
1 2 3 4 5 4
themſelves to be tranſported with the delight
6 7 8 9 10
which [Q. 89.] they take in the enjoyment of
11 12 13 14 15 16 17
riches.
18

1—The definite article.
2—an adjective, ſuperlative degree.
3—a noun in the nominative plural.
4—a verb, 3*d*, *per*. *pl*. perfect of the indicative agreeing with it's nominative 3 *ſouls*.
5—an adverb.
6—a ſubſtantive pronoun, accuſative plural, governed by the active verb 4 *have ſuffered*.
7—a verb, preſent of the infinitive, governed by the verb 4 *have ſuffered*.
8—a preposition.
9—the definite article.
10—a noun, in the ablative, governed by the preposition 8 *with*.
11—a relative pronoun, 3*d*. *per*. *ſing*. agreeing with it's antecedent 10 *delight*, and governed in the accuſative, by the followiag verb 13 *take*.
12—the pronoun of the 3*d*, *per*. *pl*. nominative caſe.
13—a verb, 3*d*, *per*. *pl*. preſent of the indicative, agreeing with it's nominative 12 *they*.
14—a preposition.
15—the definite article.
16—a noun in the ablative ſingular, governed by the preposition 14 *in*.
17—a preposition.
18—a noun in the genitive plural, governed by the preposition 17 *of*.

A wiſe man values pleaſure at a very ſmall
1 2 3 4 5 6 7 8 9
rate, becauſe it is the bane of the mind and
10 11 12 13 14 15 16 17 18 19
cauſe of all miſery; but, he values no poſſeſ-
20 21 22 23 24 25 26 27 28
ſion

ſion more than virtue, becauſe it is the foun-
29 30 31 32 33 34 35 36
tain of public and private happineſs.
37 38 39 40 41

1—The indefinite article.
2—an adjective.
3—a noun, nominative ſingular.
4—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 3 *man.*
5—a noun in the accuſative ſingular, governed by the active verb 4 *values.*
6—a preposition.
7—the indefinite article.
8—an adverb.
9—an adjective.
10—a noun in the accuſative, governed by the preposition 6 *at.*
11—a cauſal conjunction.
12—the neuter pronoun of the 3*d*, *per. ſing.* nominative caſe, ſignifying *pleaſure.*
13—the ſubſtantive verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 12 *it.*
14—the definite article.
15—a noun in the nominative, following the ſubſtantive verb 13 *is.*
16—a preposition.
17—the definite article.
18—a noun, genitive ſingular, governed by the preposition 16 *of.*
19—a copulative conjunction.
20—a noun, nominative ſingular.
21—a preposition.
22—an adjective.
23—a noun, governed in the genitive ſingular, by the preposition 21 *of.*
24—a disjunctive conjunction.
25—the pronoun of the 3*d*, *per. ſing. maſ. gen.* uſed inſtead of the noun 2 *wiſe* 3 *man.*
26—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 25 *he.*
27—an adjective.
28—a noun, accuſative ſingular, governed by the active verb 26 *values.*
29—an adverb.
30—a comparative adverb.
31—a noun, governed in the accuſative by the active verb *values* underſtood.
32—a cauſal conjunction.
33—the neuter pronoun, the 3*d*, *per. ſing.* nominative uſed inſtead of the noun *virtue.*
34—a ſubſtantive verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 33 *it.*
35—the definite article.
36—a noun in the nominative ſingular, following the ſubſtantive verb 34 *is.*
37—a preposition.
38—an adjective.

39—a conjunction.
40—an adjective.
41—a noun in the gentive singular, governed by the preposition 37 *of*.

Boaſt not too much of your health nor
1 2 2 2 3 4 5 6
[*B.* 106.] ſtrength; but while you enjoy them,
7 8 9 10 11 12
give praiſe to God, who beſtows all good
13 14 15 16 17 18 19 20
things upon you: uſe them well; leſt he be
21 22 23 24 25 26 27 28
provoked to deprive you of them.
29 30 31 32 33

1—A verb in the imperative.
2—three adverbs.
3—a preposition.
4—the pronoun of the 2*d*, *per. pl.* genitive caſe, governed by the noun 5 *health*.
5—a noun in the genitive, governed by the preposition 3 *of*.
6—a negative conjunction, correſponding to the adverb 2 *not*.
7—a noun in the genitive, governed by *of* underſtood.
8—a conjunction.
9—an adverb.
10—the pronoun of the 2*d*, *per. pl.* nominative caſe.
11—a verb, 2*d*, *per. pl.* agreeing with it's nominative 10 *you*.
12—the pronoun of the 3*d*, *per. pl.* accuſative caſe, ſignifying *health* and *ſtrength*, governed by the active verb 11 *enjoy*.
13—a verb in the imperative.
14—a noun, governed in the accuſative ſingular by the active verb 13 *give*.
15—a preposition.
16—a noun in the dative, governed by the preposition 15 *to*.
17—a relative pronoun, 3*d*, *per. ſing.* nominative caſe, agreeing with it's antecedent 16 *God*.
18—a verb, 3*d*, *per. ſing.* preſent of the indicative agreeing with it's nominative 17 *who*.
19—an adjective.
20—an adjective.
21—a noun in the accuſative plural, governed by the active verb 18 *beſtows*.
22—a preposition.
23—the pronoun of 2*d*, *per. pl.* governed in the accuſative by the preposition 22 *upon*.

24—

24—an imperative verb.
25—the pronoun of the 3*d*, *per.* plural, ſignifying *good things*, governed in the accuſative by the active verb 24 *uſe*.
26—an adverb.
27—an illative conjunction.
28—the pronoun 3*d*, *per. ſing* uſed inſtead of the name 16 *God*.
29—a verb, 3*d*, *per. ſing.* conjunctive mode, agreeing with it's nominative 28 *he*.
30—a verb, preſent of the infinitive, governed by the verb 29 *be provoked*.
31—the pronoun of the 2*d*, *per. pl.* governed in the accuſative by the active verb 30 *to deprive*.
32—a prepoſition.
33—the pronoun of the 3*d*, *per. pl.* ſignifying *all good things*, governed in the genitive by the prepoſition 32 *of*.

A ſolid and ſubſtantial greatneſs of ſoul looks
1 2 3 4 5 6 7 8
down with a generous neglect, on the cenſures
9 10 11 12 13 14 15 16
and applauſes of the multitude, and places
17 18 19 20 21 22 23
a man beyond the little noiſe of tongues.
24 25 26 27 28 29 30 31

1—The indefinite article.
2—} adjectives.
4—}
3—a conjunction.
5—an abſtract name, formed from the adjective *great*, in the nominative.
6—a prepoſition.
7—a noun, genitive ſingular, governed by the prepoſition 6 *of*.
8—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 5 *greatneſs*.
9—an adverb.
10—a prepoſition.
11—the indefinite article.
12—an adjective.
13—a noun governed in the ablative by the prepoſition 10 *with*.
14—a prepoſition.
15—the definite article.
16—a noun governed in the accuſative by the prepoſition 14 *on*.
17—a conjunction.
18—a noun in the accuſative plural, governed by the prepoſition 14 *on*.
19—a prepoſition.
20—the definite article.
21—a noun, genitive ſingular, governed

governed by the preposition 19 *of*.
22—a conjunction.
23—a verb, 3*d*, *per*. *sing*. present of the indicative, agreeing with it's nominative 5 *greatness* understood.
24—an article.
25—a noun limited by the indefinite article 24 *a* to *any man* without determining the particular person meant, governed in the accusative by the active verb 23 *places*.
26—a preposition.
27—the definite article.
28—an adjective positive degree.
29—a noun in the accusative, governed by the preposition 26 *beyond*.
30—a preposition.
31—a noun in the genitive plural, governed by the preposition 30 *of*.

Flattery has the same pernicious influence
1 2 3 4 5 6
upon the mind, which poison has upon the
7 8 9 10 11 12 13 14
body; and, tho' the latter be most justly de-
15 16 17 18 19 20 21
tested; yet, alas! the former is almost uni-
20 22 23 24 25 26 27
versally beloved.
27 26

1—A noun nominative case singular.
2—a verb. 3*d*, *per*. *sing*. present of the indicative, agreeing with it's nominative 1 *flattery*.
3—the definite article.
4—and 5—adjectives.
6—a noun in the accusative, governed by the active verb 2 *has*.
7—a preposition.
8—the definite article.
9—a noun in the accusative, governed by the preposition 7 *upon*.
10—a relative pronoun, 3*d*, *per*. *sing*. agreeing with it's antecedent *pernicious* 6 *influence*, *gov*. in the *acc*. by the verb 12 *has*.
11—a noun, nominative *singular*.
12—a verb, 3*d*, *per*. *sing*. present of the indicative, agreeing with its nominative 11 *poison*.
13—a preposition.

14—

14—the definite article.
15—a noun governed in the accuſative by the prepoſition 13 *upon*.
16—a copulative conjunction.
17—a conditional conjunction.
18—an article.
19—a pronoun uſed inſtead of the noun *poiſon*.
20—a verb, conjunctive mode, 3*d*, *per*. *ſing*. agreeing with it's nominative 19 *latter*.
21—adverbs, ſuperlative degree.
22—an illative conjunction.
23—an interjection.
24—the definite article.
25—a pronoun ſignifying *flattery*, nominative caſe.
26—a verb 3*d*, *per*. *ſing*. preſent of the indicative, agreeing with it's nominative 25 *former*.
27—two adverbs, qualifying the verb 26 *is beloved*.

Xenophon commended the Perſians for the
1 2 3 4 5 6
prudent education, which they beſtowed upon
7 8 9 10 11 12
their children, whom (Q. 89.) they would not
13 14 15 16 17 18
permit to effeminate their minds with amorous
17 19 20 21 22 23
ſtories; being fully convinced, how much danger
24 25 26 25 27 28 29
there was in adding weight to the bias of
30 31 32 33 34 35 36 37 38
corrupt nature.
39 40

1—A proper name in the nominative caſe.
2—a verb, 3*d*, *per*. *ſing*. paſt of the indicative, agreeing with it's nominative 1 *Xenophon*.
3—the definite article.
4—a patronymic noun derived from the name of the country of *Perſia*, governed in the accuſative by the active verb 2 *commended*; but by taking away the *s* from this name, it becomes an adjective, for the *s* ſtands inſtead of the noun people; thus, the *Perſian people*. Let this obſervation be applied to all other patronymics; as,

Greek, Greeks, Roman, Romans, in which, by the addition of *s* the adjective becomes a noun denoting the people of the country.

5—a preposition.

6—the definite article.

7—an adjective.

8—a noun in the dative singular, governed by the preposition 5 *for*, and limited by the definite article 6 *the* to the *education* only of persian children.

9—a relative pronoun, 3*d*, *per. sing.* agreeing with it's antecedent 8 *education*, governed in the accusative, by the active verb 11 *bestowed*.

10—the pronoun of the 3*d*, *per. pl.* signifying the people of Persia, nominative case.

11—a verb, 3*d*, *per. pl.* past of the indicative, agreeing with it's nominative 10 *they*.

12—a preposition.

13—the pronoun of the 3*d*, *per. pl.* genitive case, governed by the noun 14 *children*.

14—a noun in the accusative, governed by the preposition 12 *upon*.

15—a relative pronoun, 3*d*, *per. pl.* governed in the accusative by the following active verb 17 *would permit*.

16—the pronoun of the 3*d*, *per. pl.* nominative case, used instead of the noun *Persians*.

17—a verb, 3*d*, *per. pl.* past of the potential, agreeing with it's nominative 16 *they*.

18—an adverb, giving a negative meaning to the verb 17 *would permit*.

19—a verb, present of the infinitive, governed by the verb 17 *would permit*.

20—the pronoun of the 3*d*, *per. pl.* signifying the *persian children*, governed in the genitive by the noun 21 *minds*.

21—a plural noun in the accusative, governed by the active verb 19 *to effeminate*, and limited by the article *the* included in the possessive *their* to the minds alone of the persian children.

22—a preposition.

23—an adjective, expressing the quality of the following noun 24 *stories*.

24—a noun, governed in the ablative by the preposition 22 *with*.

25—the present participle passive of the verb *to be convinced*.

26—and 27—adverbs.

28—an adjective.

29—a noun, nominative case singular.

30—an adverb.

31—the substantive verb, 3*d*, *per. sing.* past of the indicative, agreeing with it's nominative 29 *danger*.

32—a

32—a preposition.
33—the present participle of the verb *to add*, in the ablative, governed by the preposition 32 *in*.
34—a noun in the accusative singular, governed by the active participle 33 *adding*.
35—a preposition.
36—the definite article.
37—a noun, governed in the dative by the preposition 35 *to*.
38—a preposition.
39—an adjective expressing a general quality of human nature.
40—a noun denoting all mankind, governed in the genitive by the preposition 38 *of*.

I am the man who have seen affliction.
1 2 3 4 5 6 6 7

1—The pronoun of the first person singular nominative case.
2—the substantive verb, 1*st*, *per. sing.* present of the indicative, agreeing with it's nominative 1 *I*.
3—the definite article.
4—a noun, nominative singular, following the substantive verb 2 *am*.
5—the relative pronoun, of the 1*st*, *per. sing.* nominative case, agreeing with it's antecedent 1 *I*.
6—a verb 1*st*, *per. sing.* perfect of the indicative, agreeing with it's nominative 5 *who*.
7—a noun, governed in the accusative plural by the active verb 6 *have seen*.

It was thou O Lord, who createdst all things
1 2 3 4 5 6 7 8 9
that are in heaven, and that are on earth.
10 11 12 13 14 15 16 17 18

1—The neuter pronoun, nominative singular.
2—a verb, 3*d*, *per. sing.* past of the indicative, agreeing with it's nominative 1 *It*.
3—the pronoun of the 2*d*, *per sing.* nominative case, following the substantive verb 2 *was*.
4—an interjection marking the vocative case.
5—a noun in the vocative.
6—a relative pronoun, 2*d*, *per. sing.* nominative case, agreeing with it's antecedent 5 *Lord*.
7—a verb, 2*d*, *per. sing.* past of the indicative, agreeing with it's nominative 6 *who*.
8—an adjective.
9—a noun in the accusative plural,

plural, governed by the active verb 7 *created*ſt.

10—a relative pronoun, nominative plural, agreeing with it's antecedent 9 *things*.

11—a verb, 3*d*, *per. pl.* agreeing with it's nominative 10 *that*.

12—a preposition.

13—a noun in the ablative ſingular, governed by the prepoſition 12 *in*.

14—a conjunction.

15—a relative pronoun, as before: *ſee* n° 10.

16—a verb as before: *ſee* n° 11.

17—a prepoſition.

18—a noun in the accuſative ſingular, governed by the prepoſition 17 *on*.

Correction is grievous to him, who forſaketh
1 2 3 4 5 6 7
the way: and he, who hateth reproof ſhall die.
8 9 10 11 12 13 14 15

1—a noun, nominative ſingular.

2—a verb, 3*d*, *per. ſing.* preſent of the indicative agreeing with it's nominative 1 *correction*.

3—an adjective.

4—a prepoſition.

5—the pronoun of the 3*d*, *per. ſing.* in the dative, governed by the prepoſition 4 *to*.

6—the relative pronoun of the 3*d*, *per. ſing.* maſculine gender, nominative caſe, agreeing with it's antecedent 5 *him*.

7—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 6 *who*.

8—the definite article.

9—a noun in the accuſative ſingular, governed by the active verb 7 *forſaketh*: there are many ways; but the definite article 8 *the* limits the noun *way* here, to that of a rational creature's duty.

10—a conjunction.

11—the pronoun of the 3*d*, *per. ſing. maſ. gen.* nominative caſe.

12—a relative pronoun, as before: *ſee* n° 6.

13—a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 12 *who*.

14—a noun in the accuſative ſingular, governed by the active verb 13 *hateth*.

15—a verb 3*d*, *per. ſing.* future of the indicative, agreeing with it's nominative 11 *he*.

Let

Let your companion be virtuous whom
1 2 3 1 4 5
(Q. 89.) you would make your friend; for an
6 7 8 9 10 11
ill man can neither love long, nor be long be-
12 13 14 15 14 16 17 18 19
loved: and the friendſhips of vicious men may
18 20 21 22 23 24 25 26
more properly be called conſpiracies, than friend-
27 26 28 29 30
ſhips.

1---a verb in the imperative.
2---the pronoun of the 2*d*, *per. pl.* genitive caſe, governed by the noun 3 *companion.*
3---a noun in the accuſative governed by the imperative verb 1 *Let.*
4---an adjective.
5---a relative pronoun, governed in the accuſative by the active verb 7 *would make.*
6---the pronoun of the 2*d*, *per. pl.* nominative caſe.
7---a verb, 2*d*, *per. pl.* paſt of the potential, agreeing with it's nominative 6 *you.*
8---the pronoun of the 2*d*, *per*, *pl.* genitive caſe, governed by 9 *frieud.*
9---a noun in the accuſative ſingular, governed by the active verb 7 *would make.*
10---a caſual conjunction.
11---the indefinite article.
12---an adjective.
13---a noun, nominative ſingular.
14---a verb, 3*d*, *per. ſing.* preſent of the potential, agreeing with it's nominative 13 *man.*
15---a negative adverb.
16---an adverb.
17---a conjunction correſponding to 15 *neither.*
18---a verb, 3*d*, *per ſing.* preſent of the potential, *can* being underſtood, agreeing with it's nominative 13 *man.*
19---an adverb.
20---a conjunction.
21---the definite article.
22---a noun in the nominative plural.
23---a prepoſition.
24---an adjective.
25---a noun in the nominative plural.
26---a verb, 3*d*, *per. pl.* preſent of the potential, paſſive, agreeing with it's nominative 25 *men.*
27---adverbs.
28---a noun, nominative plu-

ral following the *vocative* verb 26 *may be callod.*
29—a comparative adverb.
30—a noun in the nominative plural *ſee* n° 28.

Quintilian, an accurate judge of men, ſaid he
1 2 3 4 5 6 7 8
was pleaſed with boys, who wept when their
9 10 11 12 13 14 15
ſchool-fellows out-did them in learning; becauſe
16 17 18 19 20 21
the ſenſe of diſgrace would make them emulous,
22 23 24 25 26 27 28
and emulation would make them good ſcholars.
29 30 31 32 33 34

1—A noun in the nominative ſingular.
2—the indefinite article.
3—an adjective.
4—a noun, nominative ſingular.
5—a preposition.
6—a noun, genitive plural, governed by the preposition 5 *of.*
7—a verb, 3*d*, *per. ſing.* paſt of the indicative, agreeing with it's nominative 1 *Quntilian.*
8—a pronoun, 3*d*, *per. ſing.* nominative caſe, maſculine gender.
9—a verb, 3*d*, *per. ſing.* paſt of the indicative, paſſive, agreeing with it's nominative 8 *he.*
10—a preposition.
11—a noun ablative plural, governed by the preposition 10 *with.*
12—a relative pronoun, agreeing with it's antecedent 11 *boys*, 3*d*, *per. pl.* nominative caſe.
13—a verb, 3*d*, *per. pl.* paſt of the indicative, agreeing with it's nominative 12 *who.*
14—an adverb of time.
15—a pronoun, 3*d*, *per. pl.* governed in the genitive by the following noun 16 *ſchool-fellows.*
16—a noun in the nominative plural.
17—a verb, 3*d*, *per. pl.* paſt of the indicative, agreeing with it's nominative 16 *ſchool-fellows.*
18—a pronoun, 3*d*, *per. pl.* accuſative caſe, governed by the active verb 17 *out-did.*
19—a preposition.
20—a noun in the ablative, governed by the prepoſiti- 19 *in.*

21—a

21—a conjunction.
22—the definite article.
23—a noun in the nominative ſingular.
24—a preposition.
25—a noun in the genitive ſingular, governed by the preposition 24 *of*.
26—a verb, 3*d*, *per*. *ſing*. paſt of the potential, agreeing with it's nominative 23 *ſenſe*.
27—a pronoun, 3*d*, *per*. *pl*. accuſative caſe, governed by the active verb 26 *would make*.
28—an adjective.
29—a conjunction.
30—a noun in the nominative ſingular.
31—a verb, 3*d*, *per*. *ſing*. paſt of the potential, agreeing with it's nominative 30 *emulation*.
32—a pronoun, 3*d*, *per*. *pl*. accuſative caſe, governed by the active verb 31 *would make*.
33—an adjective.
34—a noun, nominative plural, following the ſubſtantive verb *to be* underſtood; thus, *would make them* to be *good ſcholars*.

Zenocrates keeping a profound ſilence at ſome
1 2 3 4 5 6 7
detracting diſcourſe, was aſked, Why he did
8 9 10 11 12 13
not ſpeak? becauſe, ſaid he, I have ſometimes
14 13 15 16 17 18 19 20
repented of ſpeaking, but never of holding my
19 21 22 23 24 25 26 27
tongue.
28

1—A proper name in the nominative ſingular.
2—the preſent active participle of the verb *to keep*.
3—the indefinite article.
4—an adjective.
5—a noun in the accuſative, governed by the active participle 2 *keeping*.
6—a preposition.
7—and 8—adjectives.
9—a noun, accuſative caſe governed by the preposition 6 *at*.
10—a verb, 3*d*, *per*. *ſing*. paſt of the indicative paſſive, agreeing with it's nominative 1 *Zenocrates*.
11—an interrogative adverb.
12—the pronoun of the 3*d*, *per*. *ſing*. *maſ*. *gen*. in the nominative caſe.
13—a

13—a verb, 3*d*, *per. ſing.* paſt of the indicative, agreeing with it's nominative 12 *he.*
14—an adverb.
15—a conjunction.
16—a verb, 3*d*, *per. ſing.* paſt of the indicative, agreeing with it's nominative 17 *he.*
17—the pronoun of the 3*d*, *per. ſing. maſ. gen.* in the nominative.
18—the pronoun of the 1*ſt*, *per. ſing.* nominative caſe.
19—a verb, 1*ſt*, *per. ſing.* perfect of the indicative, agreeing with it's nominative 18 *I.*
20—an adverb.
21—a preposition.
22—the active participle preſent of the verb *to ſpeak.*
23—a disjunctive conjunction.
24—an adverb.
25—a preposition.
26—the active participle from the verb *to hold.*
27—the pronoun of the 1*ſt*, *per. ſing.* genitive caſe, governed by the noun *tongue.*
28—a noun in the accuſative ſingular, governed by the active participle 26 *holding.*

Avarice and ambition are the two elements,
1 2 3 4 5 6 7
which enter into the compoſition of all crimes;
8 9 10 11 12 13 14 15
this is boundleſs, that inſatiable.
16 17 18 19 20

1—A noun nominative ſingular.
2—a copulative conjunction.
3—a noun, nominative ſing.
4—the ſubſtantive verb, 3*d*, *per. pl.* agreeing with the two nominatives 1 *avarice* and 3 *ambition.*
5—the definite article.
6—a numeral adjective.
7—a noun, nominative plural, following the ſubſtantive verb 4 *are.*
8—the neuter relative pronoun plural, agreeing with it's antecedent 7 *elements.*
9—a verb, 3*d*, *per. pl.* preſent of the indicative, agreeing with it's nominative 8 *which.*
10—a preposition.
11—the definite article.
12—a noun in the accuſative ſingular, governed by the preposition 10 *into.*
13—a preposition.
14—an adjective.
15—a noun, genitive plural, governed by the preposition 13 *of.*
16—a definite pronoun ſignifying 3 *ambition.*

17—a

17---the ſubſtantive verb 3*d*, *per. ſing.* agreeing with it's nominative 16 *this*.
18---an adjective expreſſing the unlimited quality of *ambition*.
19---a definite pronoun ſignifying 1 *Avarice*.
20---an adjective expreſſing the unſatisfied quality of *avarice*.

According to the tempers and diſpoſitions of
1 2 3 4 5 6
thoſe who make up ſociety, it is either good
7 8 9 10 11 12 13 14 15
or bad; for, He who walketh with wiſe men,
16 17 18 19 20 21 22 23 24
ſhall be yet wiſer; but a companion of fools,
25 26 27 28 29 30 31 32
ſhall be deſtroyed.
33

1---A prepoſition.
2---the definite article.
3---a noun accuſative plural governed by the prepoſition 1 *According to*.
4---a conjunction.
5---another noun in the accuſative plural, governed, by the prepoſition *according to*.
6---a prepoſition.
7---a *pl.* adjective pronoun.
8---a relative pronoun, 3*d*, *per. pl.* agreeing with it's antecedent 7 *thoſe*.
9---a verb, 3*d*, *per. pl.* preſent of the indicative, agreeing with it's nominative 8 *who*.
10---an adverb.
11---a noun in the accuſative ſingular, governed by the active verb 9 *make*.
12---the neuter pronoun, 3*d*, *per. ſing.* nominative caſe.
13---the ſubſtantive verb, 3*d*, *per. ſing.* agreeing with it's nominative 12 *it*.
14---an adverb.
15---an adjective.
16---a conjunction correſponding to 15 *either*.
17---an adjective oppoſed to 15 *good*.
18---a cauſual conjunction.
19---the pronoun of the 3*d*, *per. ſing.* nominative caſe.
20---a relative pronoun nominative caſe, 3*d*, *per. ſing.* agreeing with it's antecedent 19 *he*.
21---a verb, 3*d*, *per. ſing.* preſent of the indicative, agreeing with it's nominative 20 *who*.
22---a prepoſition.

23---

23—an adjective.
24—a noun, ablative plural, governed by the preposition 22 *with*
25—a substantive verb, 3*d*, per. sing. future of the indicative, agreeing with it's nominative 19 *He*.
26—a conjunction.
27—an adjective, comparative degree.
28—a disjunctive conjunction.
29—the indefinite article.
30—a noun in the nominative singular.
31—a preposition.
32—a noun, genitive plural, governed by the preposition 31 *of*.
33—a verb, 3*d*, per. sing. future of the indicative passive, agreeing with it's nominative 30 *companion*.

Exercises upon all the preceding Rules, to be written out, corrected, parsed and construed by the Learner.

Men, who *is* forward to vice, *is* exposed to the devil's temptations; which enemy of mankind *have* long been accustomed to mischief, and *rejoice* to find a mind inclined to impiety.

There is no body so weak of invention, *which* [E. 49.] cannot aggravate, or make some little stories to vilify his enemy, and there *is* [I. 83.] few *which* [E. 49.] *has* not inclination to hear them.

Most men *is* governed by custom or authority; not one of ten thousand *think* [I. 83.] for himself: and the few *which* [E. 49] *has* courage enough to reject the force of either, *dares* not act up to their freedom, for fear of incurring the censure of singularity.

There *are* [I. 83.] nothing so delightful, says Plato, as *the* hearing or speaking [V. 93.] truth; for which reason, there *are* no conversation so agreeable, as that of the man of integrity, *which* [E. 49.]

[E. 49.] *hear* without any intention to deceive, and *ſpeak* without any intention to betray.

The prerogative of good men *appear* [I. 83.] plainly in this, that men *bears* more honour to the ſepulchres of the virtuous, than to the boaſted palaces of the wicked.

There *are* no charm in the female ſex, that can ſupply the place of virtue; for without innocency, beauty *are* contemptible: good breeding *degenerate* into wantonneſs, and wit into folly.

Avarice and ambition [L. 85.] *is* the two elements *who* [E. 49.] *enters* [L. 83.] into the compoſition of all crimes, *this* [F. 51.] is boundleſs, *the firſt* inſatiable.

Education is to the mind, what cleanlineſs *are* to the body; the beauties of both *is* baniſhed, or totally loſt by neglect. And as the *moſt* [H. 54.] *richeſt* diamond cannot ſhoot forth it's luſtre, without the ſkilful hand of the poliſher; ſo the latent virtues of the *moſt nobleſt* mind *lies* buried in obſcurity, if not called forth by right precepts, and the rules of good-breeding.

I *takes* it to be *a* inſtance of *an* noble mind, to be poſſeſſed of great qualities without *the* [V. 93.] *ſhewing* any conſciouſneſs of being ſuperior to the reſt of the world.

A deſire to excel others in virtue *are* very commendable, and *an* delight in doing them good *deſerve* praiſe, becauſe it diſcovers *a* excellent mind; but he, *which* [E. 49.] employs his natural abilities to out-do others in villany, is *a* abominable wretch; for ſuch a conteſt *are* diabolical.

Up-

Upbraid no *man* [B. 39.] weakneſs to ſadden [N. 87.] *he*, nor report it to raiſe your own reputation at the expence of his.

St. Bernard, being much troubled in his youth with a pain in his head, *an* certain woman undertook to cure [N. 87.] *he*, by *the* reciting [V. 93.] a few words, by way of charm; but he refuſed, ſaying, he would rather endure the hand of God, than be cured by the devil's.

Riches *is* like dung: they *ſtinks* [I. 83.] in a heap; but being ſpread abroad to ſupply the wants of the poor, they *becomes* truly uſeful, and *is* [I. 83.] often returned to the owner with great increaſe: in like manner, the dung, being ſpread upon the earth, *make* [I. 83.] it fruitful, and fully *repay* the induſtrious huſband *man* [B. 39.] labour.

We ſhould neither to be ſo eager in hoarding up riches, as to withhold our hand intirely from giving to the needy, *or* [*B* 106.] ſo extravagant in diſtributing [V. 93.] *of* them, as to embarraſs ourſelves or hurt others.

As gold, though the *moſt fineſt* of metals, *loſe* [I. 13.] *it* luſtre, when continually worn in the ſame purſe with copper or braſs; ſo a man of the faireſt character, by aſſociating *hiſſelf* with the wicked, *are* often corrupted with their ſins, and *partake* of their puniſhments.

A paſſionate temper *render* a man unfit for buſineſs, deprives him of his reaſon, *rob* him of every thing great and noble in his nature, *make he* unfit for converſation, deſtroys friendſhip, *change* juſtice into cruelty, and *turn* order into confuſion.

Men

Men of profligate lives finding *theirſelves* incable of riſing to any diſtinction among the virtuous, *is* for pulling down all appearances of merit *who* ſeem to upbraid the depravity of their own manners.

Worldly glory, *end* with the world, and for what concerns [N. 87.] *we*, the world ends with our lives: what then *has* [I. 83.] we to be proud of? *Is* not all things periſhable? The time of flouriſhing pride *are* ſoon over, and our little greatneſs is loſt in eterniiy.

There is ſeldom any thing uttered in malice *who* [E. 49.] *turn* not to the ſpeaker's hurt; and ill reports *does* harm to him *which make*, or utters them, as well as to him, upon [Z. 101.] *who* they *is* made.

Divine Providence always *place* the remedy near the diſeaſe: and there *are* no duty which *have* not a bleſſing annexed to it, *or* [*B* 106.] any affliction, for which a remedy *are* not provided.

As certain rivers *is* never uſeful, but when they *overflows* their banks; ſo friendſhip *have* nothing *more excellenter* [H. 54.] in it, than exceſs, and it rather *offend* in *it* moderation, than in *it moſt warmeſt* efforts.

As a bee in a bottle *labour*, to little purpoſe, for *it* enlargement; ſo the mind of man, by purſuing things vain or contrary to his nature, can never obtain real and ſolid happineſs.

Conſcience and covetouſneſs; [L. 85.] *is* never to be reconciled; like fire and water, *it* [E. 48.] always *deſtroys* one another, according to the predominancy of either.

Endeavour to make peace among your neighbours; for it *are an* worthy and reputable action, and will procure *more* juſter commendations to you, and be more *benificialer* to thoſe with *who* [Z. 101.] you *converſes*, than brilliancy of wit, or oſtentation of learning can do.

The difference betwixt a wiſe man and a fool, *are* [I. 83.] that the foibles of the former *is* [I. 83.] only known to himſelf; but the foibles of the * *laſt is* [I. 83.] known to the world, and concealed from himſelf.

When the advantages, which you propoſe to yourſelf, *is* [I. 83.] very valuable, content not *thyſelf* [T. 91.] with a cold and moderate purſuit of *they*. For this reaſon, ſome things muſt be wholly laid aſide, and others ſuſpended for a time; that *thou* [T. 91.] *mayeſt* vigorouſly apply *thyſelf* to the great object in view; for if you eagerly graſp at all, *thou* will ſurely find *thyſelf* fruſtrated in your main purpoſe.

Fruit *make* [I. 83.] one of the moſt difficult leſſons in the government of health. Our firſt parents ventured, and loſt Paradiſe for it; and it *are* no wonder, that children cannot ſtand the temptation, tho' it often *coſts* them their health, and ſometimes their lives.

To riſe early in the morning is good for health, and he, *which* [E. 49.] from his childhood, *have* been accuſtomed to riſe betimes, will not, *when* he *become* a man, waſte the beſt and moſt [H. 54.] *uſefuleſt* part of his life in drowſineſs, and loitering in his bed in the morning.

He, *which* [E. 49.] *know* [I. 83.] not for what purpoſe

* *See the note on Rule* G *page* 50.

purpoſe he was made, knows neither himſelf, *or* [*B.* 106.] the world. He, *which* is deficient in either of *this* [F. 49.] parts of knowlege, cannot tell for what purpoſe he *were* made; but he *which* is a proficient in both, will neither purſue the applauſes *or* dread the cenſures of the world.

When you *is* arguing about any matter, avoid flouting at *thy* [T. 91.] antagoniſt for any ſoleciſm or falſe pronunciation in his ſpeech; but dexterouſly pronounce the words as they ought, without taking direct notice of his miſtake, ſo by *thy* mild and gentle inſinuations. *thou* [T. 91.] *wilt* more readily convince him of his errors.

When any man *revile* or *ſtrike* you, conſider that it is not he, *which* gives *thee* the opprobious language, or *deal* the blow, who injures or *affront thee;* but it is your taking it as an injury or an affront that makes it ſuch to you. When therefore *thou art* provoked, guard yourſelf well againſt the firſt ſallies of paſſion; for if *thou canſt* ſubdue your paſſions, ſo far as to gain time for *more* cooler thoughts, you will ſoon obtain the government of them.

If any one ſhould venture to expoſe your body to be abuſed by every man *thou meeteſt*, [W. 94.] you would doubtleſs reſent it as an inſolent affront: and ought you not to reckon it as great an affront, when any of your companions ventures to deform *thy* [W. 94.] mind, by drawing *thee* into the commiſſion of flagitious crimes, which would expoſe *thee* to the diſpleaſure of all your ſober and virtues acquaintance.

Happy is the man, [E. 49.] *which find* [I. 83.]

wiſdom, and *get* underſtanding: for her merchandiſe is *more* better, than the merchandiſe of ſilver, and the gain thereof than the *moſt fineſt* gold. She is more *precioufer* than rubbies: and all the things, you can deſire, *is* not to be compared to her. Length of days *are* in her right hand; and in her left, riches and honour.

Truth is the bond of union, and the baſis of human happineſs; without *theſe* virtue, there *are* [L. 83.] no reliance upon language, no confidence in friendſhip, and no ſecurity in oaths and promiſes. Truth is always conſiſtent with itſelf, and *need* nothing to help it out; it is always at hand, and *ſit* eaſily upon our lips, and *are* ready to drop out before we are aware; whereas a lie *are* troubleſome, and *ſet* a *man* invention on the rack, and one untruth *need* a great many more of the ſame kind to prevent a diſcovery.

Good ſenſe and good nature *is* [L. 85.] never ſeparated; tho' the ignorant world *has* thought otherwiſe. Beneficence and candour, being the product of reaſon, *enters* into the compoſition of good nature, and *gives* [L. 85.] allowance to the failings of others, by conſidering that there *are* nothing perfect in mankind.

Delay not *the* ſatisfying [V. 93.] any man about an affair, which he has to negociate with *ye* [N. 87.] when it is in *thy* power to do it immediately; otherwiſe he will queſtion *thy* ſincerity, and perhaps your honeſty.

Never banter any man, unleſs you intend to expoſe yourſelf to be bantered in *thy* turn, and ſo become an enemy to the perſon *who* [Q. 89.] you

you *banters*. Yet a diſcreet railery may ſometimes ſerve to enliven converſation, but, the bad uſe, which is commonly made of it, *create* heats and animoſities, which *deſtroys* the *moſt deepeſt* rooted friendſhip; and it rarely *happen* in a continued train of repartees in railery, but ſome offenſive word may eſcape the moſt *cautiouſeſt* banterer.

Ignorance and preſumption *is* [L. 85.] almoſt as old as the creation: avoid them carefully, and to remove the *former*, ſeek the inſtruction of wiſe and good men; and to prevent the *laſt*, liſten to thoſe [O. 88.] *which* [I. 83.] *has* more experience and knowlege than yourſelf.

Whether you ſpeak or write, endeavour to expreſs your thoughts in few words; but whatever facility you *mayſt* have in expreſſing them, with perſpicuity, grace and energy, be ſure, when in converſation, to liſten attentively to others, that you may be able to anſwer them to the purpoſe, if you would either pleaſe or perſuade them.

Farther, remember, that converſation *are* not like a monarchy, where only one *have* a right to dictate; but rather like that of a republic, where all the members [O. 88.] *which compoſes* [I. 83.] it, *has* the liberty, each in his turn to deliver his own thoughts; but whoever *engroſs* the whole converſation, will be accounted troubleſome and deſpiſed by the company.

Tho' the neceſſity of wearing clothes *is* one of the firſt conſequences of ſin; yet there *is* not a few [O. 88.] *which makes* it the principal ſubject

of their vanity, and one of the moſt *troubleſomeſt* employments of their lives.

Idleneſs *are* a kind of palſy of the mind, and *are* ſo much the more dangerous, as it is ſcarce ever cured without *producing of* [V. 93.] ſome other diſorder. Man having been created for action, muſt of neceſſity be continually employed; and if he *is* not employed in *doing of* [V. 93.] good, he will certainly be engaged in *the doing* evil. Idleneſs has this quality in common with ſtanding water, the *laſt produce* mud and vermin, the *former* vice and indigence.

There *is* many men [O. 88.] *which has* a mighty curioſity to know what paſſes among others, and *is* generally ignorant of what is doing in their own affairs; but this curioſity *have* always been thought baſe and unworthy of an honeſt man. Avoid it, and in order to do ſo, imagine with yourſelf, that the perſon about whoſe concerns [T. 91.] *thou deſires* to be informed, is either your friend, or *thy* enemy; if the * *laſt*, what pleaſure can it afford you, to know the particulars of his affairs, if the * *former*, why ſhould you penetrate into a ſecret which his ſilence ſhews *thee* he *intend* to conceal.

When you come into company, where there *is* ſtrangers, judge not of their merit by the richneſs of their clothes, [*B.* 106.] *or* by the prettineſs of their diſcourſe; both theſe appearances *is* doubtful; for we frequently find, that theſe, *which is* beſt dreſſed, *is* not perſons of the greateſt honour, *or* [*B.* 106.] the *moſt honeſteſt* men *which is moſt* [H. 54.] *eloquenteſt*: on the contrary,

* *See the note on G. page* 51.

ry, fine apparel is often a kind of dumb eloquence [E. 49.] *who* impoſes only upon weak minds; and an eaſy and agreeable manner of expreſſion *are* a falſe ſpeaking trumpet *who* miſleads the ignorant and unwary: therefore form no opinion, 'till you can by experience, determine with judgement.

Be neither the firſt *or* [*B.* 106.] the laſt to follow the faſhions: too eaſy a compliance with them *make* a man the ſubject of ridicule, and too great ſtiffneſs, in oppoſing them, *make* him paſs for whimſical. Avoid both theſe extremes; for *the* keeping [V. 93.] yourſelf between the two, will give the world more reaſon to praiſe *thy* [W. 94.] modeſty, than condemn your pride. However, men ought, according to their fortunes, to regulate their dreſs, by decency and reaſon. He, *which do* ſo, will in his dreſs, be neat without affectation, agreeable without ſuperfluity, and genteel without effeminacy.

The *wounding* [V. 93.] a *man* reputation is one of the *moſt unkindeſt* deſigns, that any one man can have upon another, and *are* always a certain ſign of a depraved mind: but he *which have* no tenderneſs for his own reputation, is deſtitute of virtue, and loſt to all ſenſe of ſhame. On which account, Solon, in his laws, preſumes, that he, *which* ſells his own fame, will ſell the public intereſt.

Thoſe perſons [O. 88.] *which employs* their inventive faculties in contriving calumnies againſt their neighbours, *has* need to conſider timouſly how unthriving a trade it is like to prove, and that all their falſe accuſations will rebound upon

their ſelves

theirſelves; when their *moſt clandeſtineſt* contrivances of this kind, will be detected to their own utter ſhame and confuſion.

Covetouſneſs *are* the root of all evil, and *lead* men to err from the faith. It *make* them fall into many temptations, and ſnares of the devil, and *drave* [W. 94.] them on to divers, furious and dangerous luſts, [E. 49.] *who plunges* [I. 83.] them into the abyſs of perdition. To increaſe our abhorrence of it, the Apoſtle Paul juſtly calls it idolatry: for whenever it *get* poſſeſſion of a *man* heart, it *baniſh* from it all fear of God, and *ſubſtitute* in it's place the love of riches. It's principal aim is to heap up riches, however unlawful the means may be; for the covetous man *think* them all fair. He *live* like a beggar that he may have the pleaſure of dying rich.

Frequent, as much as poſſible, the company of men of virtue, probity and honour; and from among them, pick out one of the moſt virtuous, and endeavour to make him *thy* friend. Be not ſurprized that the word friend is uſed in the ſingular number; for it is not eaſy to make many; and perhaps you *wilt* find, that a real friend is almoſt as rare in ſociety, as the philoſopher's ſtone in chymiſtry: many *has* ſought for one all their lives, without finding *he*. Spare neither complaiſance, reſpect *or* [B. 106.] ſervices to procure one; but deſcend not to baſeneſs in procuring him, which can never happen, if *thou makeſt* choice of a virtuous man: to ſuch unite *thyſelf* into a tender, ſincere and ſtrick friendſhip.

A human ſoul, without education, is like marble in the quarry, *who* [E. 49.] ſhews none of

of it's inherent beauties, 'till the ſkill of the poliſher *fetches* out the colours, and diſcover the ornamental clouds and veins that *runs* thro' the body of it. Education after the ſame manner *draw* out to view every latent virtue, *who*, without ſuch helps, would never be able to make their appearance.

Faulty Paſſages from the SPECTATOR, LOCKE, SWIFT, *&c.*

EXAMPLES *of the improper Uſe, or Application of the* ARTICLE.

He was a man of the greateſt cunning, and uſed all his art as *a means* of inſinuating himſelf into his prince's favour, *&c.*

The indefinite article ought not to be prefixed to nouns of the plural number. It ſhould be—*a mean*, or, ſtill more properly—*the means* of inſinuating himſelf into his prince's favour, *&c.* Unleſs we ſuppoſe *means* to be a collective word, which may be uſed either as ſingular, or plural; but this is doubtful.

What makes any thing *a means* fit for the end, *&c.* *Boſton.*

Would all men act from views ſo worthy of this great concern, it would be *a* likely *means*—to put an end to the prevailing confuſions among us. *Dickinſon.*

Better.—It would be *the* likely *means*.

A good name ſhould not be reſted in as an end, but employed as *a means* of doing ſtill farther good. *Atterbury's Sermons.*

Better.

Better.—but employed as *a mean*, or *the means* of doing ſtill farther good.

Of the PRONOUN.

Where the agreement or diſagreement is, by *this means* [F. 49.], plainly and clearly perceived, it is called demonſtration, it being ſhewn to the underſtanding, and the mind made ſee it is ſo.

Locke.

Bleſſed with the means of making many people happy, he perverted *that means* [F. 49.] to render every body as miſerable as he could.

A means, *this means*, and *that means*, are very common forms of expreſſion; but whether they be idioms of the *Engliſh* language, it is not ſo certain. However, *a mean* or *the means*, *theſe means*, and *thoſe means* would be, at leaſt, more grammatical; thus, Where the agreement or diſagreement is, by *theſe means*, plainly and clearly perceived.—Bleſſed with the means of making many happy, he perverted *thoſe means*.—

I know thee not, nor ever ſaw till now,
Sight more deteſtable than *him* [Y. 99.] and *thee.* *Milton, P. L.*

If we ſupply the elipſis here, an accuſative can, by no means, be admitted. It ſhould have been,—than *he* and *thou*, *i. e.* than *he is*, and *thou art.*

It is not for me to celebrate the lovely height of her forehead, the ſoft pulp of her lips,—— but ſhall leave them to your own obſervation when you come to town; which you may do at

at your leiſure, for there are many in town richer than *her* whom I recommend.

Guardian, No. 27.

It ſhould have been,——for there are many in town richer than *ſhe* [is] whom I recommend.

For him who ſits above and laughs the while
At thee ordain'd his drudge, to execute
Whate'er his wrath, which he calls juſtice, bids,
His wrath, which one day will deſtroy *ye* both.

Milton, *P. L.*

Tho' *ye* be uſed in the nominative, it is improper in any of the oblique caſes. The active verb [deſtroy] governs the accuſative. It ought to be,

———Which one day will deſtroy *you* both.

——And this once known, ſhall ſoon return,
And bring *ye* to the place where Thou and Death
Shall dwell in eaſe,———

Milton, *P. L.* B. 11. l. 839.

Take me, my Celia, to thy breaſt;
And lull my wearied ſoul to reſt;
For ever in this humble cell
Let thee and *I*, my fair one, dwell.

Prior, p. 92.

Let in the imperative governs the accuſative. It ought to be,

Let thee and *me*, my fair one, dwell.

However, let you and *I*, ſir, be at as little variance as poſſible. *Hervey.*

Whom do men ſay that I am:——But whom ſay ye that I am? *Matth.* xvi. 13. 15.

The verb *ſay* does not here govern the relative in the accuſative. It ought to be,

Who

Who do men ſay that I am?——But *who* ſay ye that I am?

But tyrants dread *ye*, [N. 87.] leſt you juſt decree
Transfer the power, and ſet the people free.
Prior.

Whoe'er [Q. 88.] I woo, myſelf would be his wife. *Shakeſpear.*

Better thus,

Whome'er I woo, myſelf would be his wife.

Perhaps I was void of all thought;
Perhaps it was plain to foreſee,
That a nymph ſo complete would be ſought
By a Swain more engaging than [Y. 99.] *me*.
Shenſtone on Diſappointment.

The man that's ſilent, nor proclaims his want.
Gets more than *him* [Y. 99.] that makes a loud complaint. *Creech.*

But are there any perſons in the world ſo juſt, as abſolutely to ſtand in need of no repentance? No, there never was any ſuch perſon in the world, *him* (U. 92.) only excepted; who ſaid this our bleſſed Saviour, *&c.*
Tillotſon, Sermon 16.

It ought to be.——*He* only excepted, who ſaid this, *&c.*

I have not wept *this* forty years. *Dryden.*

To make the definite pronoun agree with *years*, it ought to have been,

I have not wept *theſe* forty years.

The ſun upon the calmeſt ſea,
Appears not half ſo bright *as* (Y. 99.) *thee*.
Prior.

To make the conſtruction good, it ought to be,

be——half ſo bright *as thou*, i. e. by ſupplying the elipſis, *as thou art*.

Then finiſh, dear Cloe, this paſtoral war,
And let us, like Horace and Lydia agree;
For thou art a girl as much brighter *than*
[Y. 99.] *her*,
As he was a poet ſublimer *than me*, *Ibid.*

It ought to be.—*than ſhe* [is] and *than I* [am.]

The lover got a woman of greater fortune, than *her* he had miſſed. *Guardian*, No. 97.

But ſhe is much younger than *me*.
Art of ſpeaking.

Of improper COMPARISON.

My manner of life———know all the Jews *which* knew me from the beginning (if they would teſtify) that after the *moſt ſtraiteſt* [H. 54.] ſect of our religion, I lived a Phariſee.
Acts xxvi. 4, 5.

Leſſer vices do not baniſh all ſhame and modeſty; but great and abominable crimes harden men's foreheads, and make them ſhameleſs.

Dr. Johnſon, in his Dictionary, ſays, *leſſer* is formed by corruption from *leſs*, If ſo, It ſhould be, *Leſs* crimes do not baniſh,——But if we take *leſſer* to be the adjective oppoſed to *greater*, and *leſs* as an adverb only, oppoſed to *more*, all impropriety evaniſhes. It would be, at leaſt, convenient to have ſuch a diſtinction.

———The Duke of Milan, and his [H. 54.] *more braver* daughter could controul thee. *Shakeſ. Tempeſt.*

For I ſuppoſe, I was not a whit behind the [H. 54.] *very chiefeſt* of the Apoſtles.

2 *Cor.* ii. 5.

For in nothing am I behind the *very chiefeſt* of the Apoſtles. 2 *Cor.* xii. 11.

A dreadful quiet felt and *worſer* far.
Than arms, a ſullen interval of war. *Dryden.*

The proper compariſon is, *Ill, worſe, worſt,* not *Ill, worſer,* &c.

THE PAST TIME OF THE VERB *improperly uſed inſtead of the participle paſt,* &c.

See page 78.

I have *choſe* to explain the uncertainty of propoſitions in a ſcholaſtic way, on purpoſe to ſhew the abſurdity and inconvenience there is to think of them, as of any other ſort of realities, than barely abſtract ideas with names to them.

Locke, Vol. ii. p. 202.

If I might recommend the few ſheets I have *wrote* on this ſubject for any thing, it is their deſign, *&c.* *Ogilvie Preface. Day of Judg.*

———therein lies one great obſtacle to our clear and diſtinct knowledge, eſpecially in references to ſubſtances; and *from* thence *has roſe* a great part of the difficulties about truth and certainty. *Locke, Eſſay,* V. ii. p. 185. §. 1.

* In the next world we ſhall not have a living ſoul wanting nouriſhment as in this world;

* This and ſome other examples, here inſerted, are not claſſical; however, it was thought neceſſary to take them in for the ſake of young readers; and it is hoped, the more advanced in polite literature will give their indulgence.

but

but ſuch a quickening ſpirit as ſhall convey life, without being *beholding* to eating and drinking for it. *Nicols*, V. i. p. 514.

The preſent participle is here uſed inſtead of the paſt. It ſhould have been,

———ſuch a quickening ſpirit as ſhall convey life, without being *beholden* to eating and drinking for it.

I would not be *beholding* to fortune for any part of the victory. *Sidney.*

———therefore he ſpake and commanded, that they ſhould heat the furnace, one ſeven times more than it was wont to be *heat.*

Dan. iii. 9.

A free conſtitution, when it has been *ſhook* [p. 81.] by the iniquity of former adminiſtrations. *Lord Bolinbroke.*

Methoughts I returned to the great hall, where I had been the morning before,——

Methinks ſeems to be an impersonal verb, or rather a Saxon phraſe; and if ſo, the proper expreſſion would have been,——*Methought* I returned to the great hall,——

The petticoat no ſooner *begun* to ſwell, but I obſerved it's motions. *Spectator.*

Then palaces ſhall riſe; the jovial Son.
Shall finiſh, what his ſhort liv'd fire *begun.*

Pope's Meſſiah.

A ſecond deluge, learning thus *o'er-ran,*
And the Monks finiſh'd, what the Goths *begun.*

Eſſay on Criticiſm.

Here the participles *begun* and *o'er-run* are unneceſſarily uſed inſtead of the *paſt time* of theſe

verbs. The rhyme would have been equally good, thus,

A ſecond deluge learning thus o'er-ran,
And the Monks finiſh'd what the Goths began.

And certain of the Phariſees ſaid unto them, why do ye that which is not lawful to *do* on the Sabbath days.——

The above ſentence ſeems defective either in the conſtruction or the order of the words. It ought to be,——why do ye that which *it* is not lawful to *do* on the Sabbath days? Or,——why do ye that which is not lawful to *be done*.——

When the end *or* deſign *of an action is ſubjoined, under a* condition, ſuppoſition, *or ſome word of* wiſhing, *it is more properly expreſſed in the conjunctive mode than in the indicative; as,*

After all, if a man's temper *was* at his own diſpoſal, I think, he would not chooſe to be of either of theſe parties; ſince the moſt perfect character is that which is formed out of both of them. *Spect.* No. 598.

It ſhould be,——If a man's temper *were*,—

In a word, a man ſhould not live as if there *was* no God in the world, nor at the ſame time, as if there were no men in it. *Spect.* No. 598.

It ſhould be,——as if there *were* no God,—

Wiſhing of all employments is the worſt.
Philoſophy's reverſe! and health's decay!
Was I as plumb, as ſtall'd theology,
Wiſhing would waſte me to this ſhade again;
Was I as wealthy, as a ſouth ſea dream,
Wiſhing is an expedient to be poor.

Dr. Young.

It

It ſhould be.—*Were* I as plump,—*Were* I as wealthy,—

I have done but little, by theſe obſervations, conſidered in themſelves. and I ſhould never have taken the pains to digeſt them, much leſs ſhould I have ever ventured to publiſh them, if I *was* not convinced, that nothing tends more to the corruption of ſcience, than to ſuffer it to ſtagnate. *Treatiſe on the Sublime*, p. 38.

If I *were* not convinced,—

—And will aſk you ſeriouſly, if ever you [I. 83.] *was* acquainted with an angel or a goddeſs. *Hume's Eſſ.* p. 38.

It ſhould be,—if ever you *were*,—

'Tis therefore the actual receiving of Ideas from without, that gives us notice of the exiſtence of other things, and makes us know, that ſomething doth exiſt at the ſame time without us, which cauſes [H. 54.] *that* ideas in us, tho' perhaps we neither know, nor conſider how it does ſo.

Knowing that *you was* [I. 83.] my old maſter's good friend, I could not forbear ſending you the melancholy news of his death.

Spectator.

Tho' we apply *you* to a ſingle perſon, yet the verb agreeing with it ſhould be in the plural number; thus,

Knowing that you *were* my old maſter's good friend,——

Thou firſt great cauſe leaſt underſtood!
Who all my ſenſe confin'd [I. 83.]
To know but this that thou art good

And that myſelf am blind:
Yet gave [I. 83.] me in this dark eſtate,
------ *Pope's univerſal Prayer.*

The relative *who* is here the ſecond perſon ſingular, therefore the verbs *confin'd* and *gave* ſhould have been the ſecond perſon to agree with their nominative; thus,

- -
Who all my ſenſe confin'dſt.
- -
Yet gav'ſt me,———
Juſt of *thy* word, in every thought ſincere,
Who [T. 91.] *knew* no wiſh but what the world might hear. *Pope Epitaph.*

It ſhould be,
Juſt of *thy* word, in every thought ſincere,
Who *knew'ſt* no wiſh but what the world might hear.

A ſmall coalman by *waking of* [V. 93.] one of theſe diſtreſſed gentlemen, ſaved him from ten years impriſonment. *Spect.* No. 597.

It is not [K. 85.] *me* you are in love * *with*, for I was very ill, and kept my chamber all that day, your humble ſervant,
T. No. 290. *The Spectator.*

He had a good genius, a clear head, a lively fancy, *cultivate* by a liberal education, *improven* by cloſe ſtudy, *&c.*

It ſhould be,

He had a good genius, a clear head, *and* a lively fancy, *cultivated* by a liberal education, *and improved* by cloſe ſtudy.

The

* *With* governs *whom* underſtood, not *me*.
Thus, It is not I *with whom* you are in love———

The *preſent time* of verbs ending in *-ate* is often, but improperly, uſed inſtead of the paſt time, and the participle, as in the preceding example. *Improven* is never uſed, by any Engliſh writer, as the participle of the verb *to improve*.

A neuter verb does not admit of an accuſative caſe after it, denoting a perſon or thing as the object of the action; becauſe the action expreſſed by it, terminates in the agent acting; as, *I ſtand*,—*He jumps*,—When a noun follows a neuter verb, it is either of the ſame import with the verb, or it is governed by a prepoſition expreſſed, or underſtood; as, *He runs a race. He walks a mile*, i. e. he walks *through the ſpace of a* mile. *He rides a horſe*, i. e. *on* a horſe. Though neuter verbs, ſignifying ſome ſort of motion, change of place or poſture,—may admit of a paſſive form, they cannot admit of a paſſive ſignification; for when we ſay, *He is come. He is gone*, the neuter ſignification is ſtill retained: but, in the following examples, the propriety of the neuter verb, in the paſſive form, is doubtful.

He is ſenſible how much he has tranſgreſſed the law of God, how very far he *is* departed from the purity and holineſs of the divine nature.

Dickenſon's Letters.

Better thus, how very far he *has* departed from the purity—

—this muſt refer to the neceſſity of a future reformation, and a return to that duty and obedience from which by tranſgreſſion, we *are* fallen. *Sherlock.*

Better,-----from which we *have* fallen.

I wiſh

I wiſh it were as eaſy to juſtify our lives as our religion: I do not mean in compariſon of our adverſaries,---but in compariſon of the rules of our holy religion, from which we *are* infinitely ſwerved. *Tillotſon, Sermon* 27.

Better thus,—but in compariſon of the rules of our holy religion, from which we *have* infinitely ſwerved.

The whole obligation of that law and covenant, which God made with the Jews *was* alſo ceaſed. *Id.*

Better thus,—The whole obligation of that law and covenant, which God made with the Jews *had* alſo ceaſed.

Thus does drunkenneſs act in direct contradiction to reaſon, *whoſe* buſineſs it is to clear the mind of every vice which *is crept* into it.

Spect. No. 569.

Better,——to clear the mind of every vice which *has crept* into it.

We *were* no ſooner *ſat* down, *but* after having looked upon me a little while,--- *Spect.*

But is improper after a comparative adverb or adjective, and *ſat* is the preterit of the verb to *ſit*. It ſhould have been,---

We *had* no ſooner *ſitten* down, *than*, after looking upon me a little while,---

I am led into this train of thoughts by a little manuſcript which *is* lately fallen into my hands. *Spectator.*

-----by a little manuſcript which *has* fallen—

Examples in which the adjective is uſed inſtead of the adverb, or the adverb inſtead of the adjective.

There is an ability of the mind, to revive it's ideas *again*, and as it were paint them anew on itſelf, tho' ſome with more, ſome with leſs difficulty: ſome more *lively* and others more obſcurely. *Locke*, V. Ch. 10. § 2.

Better thus, There is an ability of the mind, to revive it's ideas, and, as it were, paint them anew on itſelf, tho' ſome with more, ſome with leſs difficulty; ſome more *livelily* and others more obſcurely.

If this were not ſo, there could be no room for thoſe indifferent and *viſible* trifling actions, to which our wills are ſo often determined.

Better,----*viſibly* trifling actions----

I fancy, from what I have ſaid, it will almoſt appear a doubtful caſe to many a wealthy citizen, whether or *no* he ought to wiſh his ſon ſhould be a great genius, &c. *Spect.* No. 353.

By ſupplying the ellipſis, the impropriety of *no*, in this ſentence, will be evident, Thus,

I fancy, from what I have ſaid, it will almoſt appear a doubtful caſe to many a wealthy citizen, whether he ought to wiſh his ſon ſhould be a great genius, or, whether he ought to wiſh his ſon ſhould *not* be a great genius.

The prayer of a creature to his God,---is a poſitive inſtitution;----'tis the immediate reſult of creation, dependence, and expectation, whether God had interpoſed his command or *no*.

Gravener on the Duty of prayer, p 78.

How is it poſſible for perſons who are no way inclined to a paſſion, nor moved with an object to be *lively* touched with its deſcription.

Critical Reflections.

——to convince all that are ungodly among them of all their ungodly deeds, which they have *ungodly* committed, and of all their hard ſpeeches, which ungodly ſinners have ſpoken againſt him.

Jude 15.

Touching things which are generally received,—we are *hardlieſt* able to bring ſuch proof of their certainty as may ſatisfy gainſayers.

Hooker.

EXAMPLES *of Improprieties in the Uſe of the* PREPOSITION.

But we of the nations, beg leave to differ *with* them, and to inſiſt that in the ſeed of Abraham all the nations of the earth, and among them, we were to be bleſſed.

Preſident Forbes' Thoughts concern. Religion.

The prepoſition *from* comes properly after the verb *to differ*; thus,——But we——beg leave to differ *from* them,——

——upon whom (*viz.* a barbarous people) chaſtiſed compoſition would have probably loſt it's effect, as it's beauties are not perceptible *to* the rude and illiterate,

Ogilvie Eſſ. on Lyric Poetry.

We do not ſay, a thing is perceived *to* the eye, but *by* the eye.

It ſhould have been,——it's beauties are not perceptible *by* the rude and illiterate.

If there *is* any thing in this paper, which ſeems to differ *with* any paſſage of laſt Thurſday's, the reader will conſider this, as the ſentiments of the Club, and the other, as my own private ſentiments, or rather thoſe of Pharamond.

Spect. No 99.

Better.----If there *be* any thing which ſeems to differ *from*----

Inelegance and Obſcurity ariſe ſometimes from the Improper uſe of Conjunctions.

France was diſpoſed to conclude a peace upon ſuch conditions, *as* [*D* 111.] it was not worth the life of a ſingle grenadier to refuſe them.

Swift.

They would have given him ſuch ſatisfaction in other particulars *as* [D 111.] a full and happy peace muſt have enſued. *Clarendon.*

Securing to yourſelves a ſucceſſion of able and worthy men, *as* may adorn this place.

Atterbury.

As is either uſed with ſome other conjunction, or in dependence on ſome other word in the ſentence, none of which is the caſe here. It would have been more neatly expreſſed by the relative *who*; thus,

Securing to yourſelves a ſucceſſion of able and worthy men *who* may adorn this place.

They will concern the female ſex only, and import no more, *but* that ſubjection they ſhould ordinarily be in to their huſbands. *Locke.*

Better.----and import no more, *than* that ſubjection.----

The new moon was no ſooner up, and ſhining in all it's brightneſs, *but* he opened the gates of Paradiſe. *Guardian*, No 197.

Better.---it's brightneſs, *than* he opened----

If the appointing and apportioning of penalties to crimes be not *ſo* properly a conſideration of

of juſtice, *but rather* of prudence in the Law-giver. *Tillotſon.*

The compariſon would have been better expreſſed by *as*; thus,—be not ſo properly a conſideration of juſtice, *as*, of prudence in the Law-giver.

Breaking a free conſtitution by the very ſame errors, *that* ſo many have been *broke* before. *Swift.*

Better,—Breaking a free conſtitution by the ſame errors, *by which* ſo many have been *broken* before.

The duke had not behaved with all that loyalty, *as* he ought to have done. *Clarendon.*

Better,—The duke had not behaved with all that loyalty *with which* he ought——

—With *thoſe* thoughts *as* might contribute to their honour. *Ib.*

—thoughts *which* might contribute—Or

—with *ſuch* thoughts *as* might—

—In the order, *as* they lie in the preface. *Middleton.*

—In the order *in which* they lie,—Or, in order *as* they lie——

If a man have the penetration of judgment, *as* [*D* 111.] he can diſcern what things are to be laid open. *Bacon.*

—This computation being *ſo* eaſy and trival, *as* [*D* 111.] it is a ſhame to mention it. *Swift.*

It is the nature of extreme ſelf-lovers *as* they will ſet a houſe on fire, *and* it were but to roaſt their eggs. *Bacon.*

Better.—It is the nature of extreme ſelf-lovers, *that* they will ſet a houſe on fire, *tho'* it were—

The

The maid will aſk her miſtreſs (tho' I *am* by) whether the gentleman is ready to go to dinner, *as* the miſtreſs (who is indeed an excellent houſe-wife) ſcolds at the ſervants as heartily before my face as behind my back. *Spect.* No 12.

To have uſed the connective *and* inſtead of *as* would have rendered the expreſſion more perſpicuous; thus,

The maid will aſk her miſtreſs—whether the gentleman be ready to go to dinner, *and* the miſtreſs—ſcolds—

Of PERIODS *and the Proper* ARRANGEMENT *of* WORDS *in them.*

The great end of all languge, whether written or ſpoken, being to communicate our thoughts, or what paſſes in our own minds to others; it is a particular happineſs when that can be done, ſo as to tranſfer them in the ſhorteſt manner poſſible, and at the ſame time to be full; underſtood. A knowlege of words as to their agreement or government, however uſeful, is not ſufficient for this end. We muſt likewiſe be attentive, 1ſt, To a proper choice of words, and 2dly, To their arrangement in proper periods. Want of perſpicuity often ariſes, from inattention to each of theſe.

Improper words are either ſuch as convey no meaning at all, or a meaning different from what

was intended. Faults of this kind are to be met with in all writers.

EXAMPLES.

Corrupt men are pleaſed to have thoſe great points of the Chriſtian religion made ſuſpected, which with-hold them from *views* of pleaſure and intereſt, or make them uneaſy in the *commiſſion of* them. *Bp. of Cloyne.*

The *commiſſion of views* ſeems to be a phraſe not very intelligible;——it would be better, *the proſecution of* them; *or*, which with-hold them from *purſuing their* pleaſure and intereſt, or make them uneaſy in the *purſuit.*

There is no other expedient for maintaining uniformity, but by baniſhing for ever all curioſity, and all *improvement* in ſcience and *cultivation.* *Hume.*

If *improvement in cultivation* be meant, it is not eaſy to perceive what addition, the idea, conveyed by any one of theſe words, receives, by being thus united: the impropriety will better appear, if you ſay *improvement in improvement*, which ſignifies the ſame thing with the other expreſſion. But if *cultivation* be added, as ſomething different from *improvement in ſcience*, it will be equally improper.

Another example of big ſounding words, without any meaning, may be found in Young's Laſt Day, where, ſpeaking of the man who brought Pompey's head to Cæſar, he ſays,

——Julius

——Julius *frown'd the bloody monſter dead*,
Who brought the world in his great rival's head.
Aloft, the ſeats of bliſs their pomp diſplay,
Brighter than brightneſs, the diſtinguiſh'd day.
Laſt Day.

The Poet, by ſtraining to convey a grand and more diſtinct idea, ſeems either to have conveyed none at all, or a very confuſed one.

The Queen died in child-bed, and the Infant *lived not long after.* *Hume.*

The ſenſe here is left very obſcure; it would ſeem to import that the child did not live, till ſome time after the Queen's death, or that not long after her death the infant was alive; whereas, the meaning is, that the child died ſoon after the Queen.

And yet you would reliſh the propoſal tho' *never* ſo inconſiſtent and incongruous; what flatters, never fails of reception; &c.—
Second Olynthian *of* Demoſthenes, *tranſlated by* Lord Lanſdowne.

Never ſo inconſiſtent, &c. ſhould be *ever ſo inconſiſtent*, &c.—Or, however inconſiſtent—*never* is proper in the latter clauſe.

They, who act againſt theſe Laws, and they alone, may have reaſon to fear, let their ſituation be *never* ſo high, or their preſent power be *never* ſo great.

Better.——let their ſituation be *ever* ſo high, or their power *ever* ſo great.

Sir Roger would frequently have bound Moll White over to the County Seſſions, had not his

chaplain, with much ado, *perſuaded him to the contrary.* *Spect.* No. 117.

The impropriety of this paſſage will appear, if we attend to the meaning of the word *contrary*, which does not barely ſignify ſomething *different* from what was propoſed, but the reverſe of it; the contrary then of binding Moll White over to the County Seſſions, is binding them over to her. The proper expreſſion would have been, *diſſuaded him from it.*

The criminal, for the firſt offence, was ordered to be burned in the hand with a letter marking his crime: after which he was puniſhed capitally for *every new* offence.

Hume.

It ought to have been,——and if he offended a ſecond time, to be capitally puniſhed.

——he is one, you cannot impoſe upon in your private capacity, *neither* as a man *nor* as a gentleman.——

Bolinbroke's Diſſ. on Parties.

Better.——*either* as a man *or* as a gentleman.

When I ſee perſons ſick of themſelves *any longer than* they are called away by ſomething that is of force to chain down the preſent thought.

Spect. No. 626.

The meaning of this paſſage can only be gathered from what follows, viz. when I ſee them hurry from country to town, and from the town back to the country again, continually ſhifting poſtures, and placing life in all the different lights they can think of, &c.——After conſider-

ing

ing the whole paſſage in it's connection, it appears, that the words in the former part convey a meaning totally different from that which was intended. It might have been helped thus, When we ſee perſons ſick of themſelves *as ſoon as they are not any longer* called away by ſomething that is of force to chain down, &c.

It will be a comfortable ſign to me, if it ſhall appear that the words I have ſpoken to you this day are not in vain: if they ſhall prevail with you to avoid thoſe rocks which *are* uſually *ſplit* upon in elections where multitudes of different inclinations, capacities and judgements are concerned.

Atterbury's Sermons.

Many verbs admit of both an active and a neuter Signification; thus, *to ſplit* is active, when we ſay, *The force of gun-powder* ſplit *the rock*: and neuter when we ſay, *The ſhip* ſplit *upon the rock*. But, tho' we can ſay, *The rock* was ſplit *by the force of gun-powder*; yet we cannot properly ſay, as in the above quotation, *The rock* was ſplit *upon by the ſhip*. It ſhould have been, ——to avoid thoſe rocks *upon which others* in elections *have ſplit*,—

For, the eſtabliſhment of the Jewiſh and Chriſtian religions, which were events ſubſequent, and contemporary with the miracles related to be wrought in atteſtation of both, *thoſe events are juſt what* we ſhould have expected, upon ſuppoſition ſuch miracles were really wrought to atteſt the truth of thoſe religions.

Butler.

Better thus.——For, the eſtabliſhment of the

Jewiſh and Chriſtian religions, which were events ſubſequent *to*, and contemporary with the miracles related to be wrought in atteſtation of both; *are events, juſt ſuch as* we ſhould have expected, upon ſuppoſition *that* ſuch miracles, &c.

In them the author declares, that he received the goſpel in general, and the inſtitution of the communion in particular, not from the reſt of the Apoſtles, or *jointly together* with them, but alone, from Jeſus Chriſt himſelf. *Butler.*

Better.——Not from the reſt of the Apoſtles *nor jointly* with them,—*jointly* and *together* are ſynonymous words.

Speaking of the *Helepolis* which Demetrius uſed in the ſiege of Rhodes, the tranſlator of Rollin's Ancient Hiſtory, ſays,

Theſe engines were mounted on wheels, and were made to batter the walls during the attack with *impregnable* force by near a thouſand men.

Impregnable ſignifies not to be ſhaken; *irreſiſtable*, would have been a more proper word.

When *what* I long muſt love, and long muſt mourn,
With fatal ſpeed was urging his return.
Prior.

What is improperly applied to a perſon without a queſtion. It ought to have been,

When *whom* I long muſt love,——
Oft have I ſeen a timely parted ghoſt,
Of aſhy ſemblance, meagre, pale and bloodleſs,
Being all deſcended to the lab'ring heart,
Who, in the conflict that *it* holds with death,
Attracts the ſame for aidance 'gainſt the enemy.
Shakſpeare, Hen. 6.

Who, in the conflict that *it* holds, *&c.* ſhould be,—that *he* holds, otherwiſe the perſonification is deſtroyed.

If I waſh myſelf with ſnow water, and make my hands *never* ſo clean:

Job ix. 30.

Never ſignifies *at no time, &c.* It ſhould have been,

If I waſh myſelf with ſnow water, and make my hands *ever* ſo clean.

The wrought plate, dollars, and other coin which fell into their hands amounted to 30,000 *l.* ſterling, beſides ſeveral rings, bracelets and jewels, *whoſe* value could not then be aſcertained.

Anſon's Voyage.

Whoſe is thought to be improperly applied to expreſs the genitive of things, except in the poetic ſtyle, where even inanimates are frequently conſidered as bearing a perſonal character.

It ſhould have been,------beſides ſeveral rings, bracelets and jewels, the value *of which* could not then be aſcertained.

And Caleb ſaid unto her, What *wilt thou?*

Judges i. 14.

Better.------What *willeſt*------

Thou that art the author of life can'ſt doubtleſs reſtore it alſo, if thou willeſt, and when thou willeſt, but whether thou *willeſt* pleaſe to reſtore it or not, that thou alone knoweſt.

Atterbury Sermon 1.

Willeſt is not properly uſed as an auxiliary.

It ought to be,—but whether thou *wilt* pleaſe

to

to reſtore it or not, that thou alone knoweſt.

If you neglect this promiſed aſſiſtance of the holy Spirit as unneceſſary, the glorious light of the goſpel will ſhine on you in vain; for Satan will maintain ſuch hold of your hearts, that you ſhall *neither* ſee it, *or* deſire to ſee it.

Newton's Sermons. p. 15.

You *was* once quite blind, you *neither* ſaw your diſeaſe *or* remedy.

ib.

Or, in both the preceding ſentences is improper. It ſhould have been, in the former——You *neither* ſee it, *nor* deſire to ſee it. In the latter.---you *neither* ſaw your diſeaſe *nor* your remedy.——You *was* once quite blind. Should have been,---you *were* once quite blind,---for, tho' the plural prououn *you* in the polite and rhetorical ſtyles, be applied to a ſingle perſon; yet *you was* appears to be as ungrammatical as *you art* would be, and we never find *you art* in any author.

——his grieved look he fixes ſad;
Sometimes tow'rds heaven and the full blazing ſun,
Which now ſat high on *his* meridian Tow'r.

To have preſerved the perſonification, it ſhould have been,

——the full blazing *ſun*,
Who now ſat high in *his* meridian Tow'r.

We *were* no ſooner *ſat* down, but after looking upon me a little, My dear, ſays ſhe, turning to her huſband, you may now ſee the ſtranger

that

that was in the candle laſt night.

Spectator. No. 7.

It ought to be,

We *had* no ſooner *ſitten* down, but after looking upon me a little, My dear, ſays ſhe,——

By this alſo a man may underſtand, when it is that men may be ſaid to be conquered; and in what the nature of Conqueſt and the right of a Conqueror *conſiſteth*: for this ſubmiſſion is *it* implieth them all. *Hobbs.*

Conſiſteth muſt be underſtood to the nominative *nature* of conqueſt, otherwiſe, it ought to have been *conſiſt*, thus,

---in what the *nature* of conqueſt *and the right* of a conqueror *conſiſt*: for this ſubmiſſion is *that which* implieth them all.

It is an unanſwerable argument of a very refined age, the wonderful *civilities* that have paſſed between the nation of authors and *thoſe* of readers. *Swift.*

This ſentence would have been more grammatical, had it been ſaid,

The wonderful *civilities* that have paſſed between the nation of authors and *that* of readers, *are* an unanſwerable argument of a very refined age.

You are a ſtep higher than a philoſopher, a divine; yet have *too* much grace and wit *than* to be a biſhop. *Swift to Pope.*

Than either ſeems to be unneceſſary, or *too* improper. It would be better, thus,

You are a ſtep higher than a philoſopher, or a divine; yet have too much grace and wit to be a biſhop.

Or

Or thus,--------yet have *more* grace and wit, than to be a biſhop.

Mark the ſenſe and matter of *that* you read as well as the words.

Sir Henry Sidney to his ſon Sir Philip.

That does not properly include it's antecedent. It ſhould have been,

Mark the ſenſe and matter of *what* you read---

The religious regard for *ſacrificature*, and the reverence for the *Prieſt-hood* muſt have been ſtamped upon the minds of men, by a very extraordinary authority; elſe they could not have *endured*, for ſo many generations, and among ſo many nations ſo little converſant with each other.

Preſ. Forbes Thoughts on Religion.

Sometimes ſynonymous words, may, in one connection, be uſed indifferently, which in another might create ſome ambiguity. The verb *endured* ſeems to carry in it a higher idea, than the mere continuance of things, which is, one would think, the extent of it's meaning in the preceding ſentence.---It would, perhaps, have been better expreſſed by any one of the verbs to continue, to exiſt, to ſubſiſt; Thus,-----otherwiſe they could not have *continued*, they could not have *exiſted*, or *ſubſiſted* for ſo many generations,-----

RULE I.

A ſentence or period in language ſhould contain one intire thought, and different thoughts ſhould

ſhould be ſeparated in the expreſſion, by placing them in different ſentences or periods.

This rule is tranſgreſſed, either by concluding the period, before the ſenſe be compleated: or by crowding into it too many, or uſeleſs particulars.

EXAMPLES.

During the time of ſupper, which was very elegant, we were entertained with ſeveral pieces of the fineſt muſic, compoſed by the moſt celebrated maſters of Italy; *and* indeed there is nothing that raviſhes me ſo much as ſome of the Italian muſic.

Here are two different thoughts conjoined in the ſame ſentence by the copulative *and*.

And ſuch an aſſurance and certainty multitudes have attained, and enjoy the comfort of; and indeed it is of ſo high importance, *that* it is a wonder that any thoughtful Chriſtian, that believes an eternity, can be eaſy one week, or one day without it. *Maſon.*

Better thus. And ſuch an aſſurance and certainty multitudes have attained, and enjoy the comfort of *it*. And indeed, *this aſſurance* being of ſo high importance, it is a wonder that any thoughtful Chriſtian, who believes an eternity, can be eaſy one week, or one day without it.

Some men admire the heights of mountains, the huge waves of the ſea, the ſteep falls of the rivers, the compaſs of the ocean, and the circuit of

of the ſtars, and paſs by themſelves without admiration; *and* who can ſufficiently admire the noble nature of that creature Man, who hath in him the mortal and immortal, the rational and irrational natures united, and ſo carries about with him the image of the whole creation?

Knowlege prepares and diſpoſes for practice, and practice is the beſt way to perfect knowlege of any kind; *and* truly mere ſpeculation is a very raw thing in compariſon of that true and diſtinct knowlege which is gotten by practice and experience.

Better thus. Knowlege prepares and diſpoſes for practice, and practice is the beſt way to perfect knowlege of any kind. Speculation is a very raw thing, in compariſon of that true and diſtinct knowlege, which is gotten by practice and experience.

He had acquired a vaſt fortune by trade; *but* virtue is the greateſt ornament to a man's character.

RULE II.

Members of a period, which expreſs things tranſacted at different periods of time, ought not to be joined by a copulative.

EXAMPLES.

Caſſander, finding himſelf vigorouſly preſſed by

by Demetrius, agreed with Lyſimachus to ſend ambaſſadors to Seleucus and Ptolemy, to repreſent to them, the ſituation to which they were reduced. Theſe *had likewiſe been offended* at the contemptible manner, in which, they were treated by Demetrius, *and* immediately entered into the confederacy; after which, they haſtened into Aſſyria to make preparations for this new war.

The ſame thing might have been more neatly expreſſed by the paſſive participle; thus,

Theſe, *having been likewiſe offended* at the contemptible manner, in which, they were treated by Demetrius, immediately entered into the confederacy,——

A deep impreſſion of grief and reſentment *had been made*, by the diſcourſe and preſence of Guſtavus, upon the minds of the Dalecarlian peaſants, and they unanimouſly took up arms; and entreated Guſtavus to command them, *being charmed* with his graceful mien *and admiring* the largeneſs of his ſtature, and the ſtrong conſtitution of his body.

Better thus. A deep impreſſion of grief and reſentment *having been made*, by the diſcourſe of Guſtavus, upon the minds of the Dalecarlian peaſants, they unanimouſly took up arms, *entreating* Guſtavus to command them, *being charmed* with his graceful mien, *and* [Rule 3.] *filled with admiration at* the largeneſs of his ſtature,— Or thus. The diſcourſe and preſence of Guſtavus *having made* a deep impreſſion of grief and reſentment upon the minds of the Dalecarlian peaſants, they, *being charmed* with his graceful

mien, large ſtature, and ſtrong conſtitution of body, unanimouſly took up arms, and entreated Guſtavus to command them.

The ſenators, who ſtill acknowleged King Eric, aſſembled at Wadeſtein, to conſult about the moſt proper methods to put a ſtop to theſe diſturbances. But Engelbrecth, *had been informed* of their deſign, and was reſolved either to perſuade or fright them into a ſenſe of their duty to their country.

Better thus. But Engelbrecth *having been informed* of their deſign, was reſolved——

Or thus. But Engelbrecth, *who had been informed* of their deſign, was reſolved——

RULE III.

When two things are ſo connected as to require but a copulative, it is agreeable to find an uniformity preſerved in the different members of the period.

EXAMPLES.

Hither people bring their lackeys out of ſtate, and here it is that all they ſay at their tables, and *is acted* at their houſes, is communicated to the whole town. *Spect.*

Here the conſtruction is unneceſſarily varied; it ought to have been,——here it is that all they ſay at their tables, and *act* at their houſes,—

Caſſander cauſed the young king Alexander, and his mother Roxana to be ſecretly put to death. Polyſperchon, who governed in Peloponneſus,

ponneſus, took this opportunity to declare openly againſt the conduct of Caſſander, *and made* the people ſenſible of the enormous wickedneſs of this action, with a view *of rendering* him odious to the Macedonians, *and entirely ſupplant* him in their affections.

Better thus.---took this opportunity to declare openly againſt the conduct of Caſſander, and *to make* the people ſenſible of the enormous wickedneſs of this action, with a view *to render him* odious to the Macedonians, and *entirely ſupplant* him in their affections.

Or thus.---took this opportunity *of declaring* openly againſt the conduct of Caſſander, and *of making* the people ſenſible of the enormous wickedneſs of this action, with a view *of rendering* him odious to the Macedonians, and *of entirely ſupplanting* him in their affections.

It is for this I am a voluntary exile from my father's houſe, who, after my mother's death, *intrenched on* my religious liberty, reſtrained me from public worſhip, and *forbid me reading* my Bible. *Mrs. Rowe's Letters.*

Better thus.---*retrenched* my religious liberty, reſtrained me from public worſhip, and *forbade me to read* my Bible.

He ſpoke and *bid* the welcome table ſpread,
Then talk'd of virtue till the time of bed.
Parnelle, Hermit.

Better. He ſpoke and *bade*-----

Did he not *fear* the Lord, and *beſought* the Lord, and the Lord *repented* him of the evil which he had pronounced againſt them?
Jer. xxvi. 19.

There is here an unneceſſary change of conſtruction. It ought to be.

Did he not *fear* the Lord, and *beſeech* the Lord, and *did* not the Lord *repent* him of the evil which he had pronounced againſt them?

'Tis therefore the actual receiving of ideas from without, that gives us notice of the exiſtence of other things, and makes us know, that ſomething doth exiſt at the ſame time without us, which cauſes *that* ideas in us; tho' perhaps we neither know, nor conſider how it does ſo.

Locke, Eſſay.

Our liableneſs to error might be a conſtant admonition to us, to ſpend the days of this our pilgrimage with induſtry and care in the *ſearch and following of* that way of life, which might lead us to a ſtate of greater perfection.

Locke, V. 1. p. 272.

Better thus.——in the *ſearch and purſuit of* that way of life, which might lead us to a ſtate of greater perfection.

¶ The following paſſages are faulty on account of an unneceſſary change of conſtruction.

The theological rage which had been long boiling in men's veins, *ſeems* to have attained it's laſt ſtage of virulence and ferocity. *Hume.*

The ſenſe evidently requires, that the conſtruction ſhould have been, without variation, continued to the end. It ſhould have been,

The theological rage, which had been long boiling in men's veins, *ſeemed* to have attained—

This may perhaps be matter of jeſt, or *is*

overlooked

overlooked by thoſe who do not turn their thoughts upon the actions of others.

Guardian. No 87.

Better thus. This may perhaps be matter of jeſt, and *may be overlooked* by thoſe, who do not—

The court of Rome gladly laid hold on all the opportunities which the imprudence, weakneſs, or neceſſities of princes *afford* it to extend it's authority. *Hume.*

Better thus. The court of Rome gladly laid hold on all the opportunities which the imprudence, weakneſs, or neceſſities of princes *afforded* it——

Did we but beſtow any ſerious thoughts on the great Original of our exiſtence and happineſs, and *viewed* him in a proper light, every uncomfortable thought would vaniſh; all would appear great, bright and glorious.

Fa. Library p. 159.

The unneceſſary change of conſtruction, in this ſentence, ſeems to have ariſen from not attending to the conjunctive form of it, which is introduced by the auxiliary *Did.*

It ſhould have been,

Did we beſtow any ſerious thoughts on the great Original of our exiſtence and happineſs, and *view* him in a proper light,——*i. e.* and *did* we *view* him in a proper light,——

——————Tho' heaven's King
Ride on thy wings, and thou with thy compeers,
Us'd to the yoke, *draw'ſt* his triumphant wheels,
In progreſs thro' the road of heaven ſtar-pav'd.

Milton, P. L. iv. 973.

The conjunction *Tho'* governs not only the verb *Ride* in the conjunctive mode, but alſo the verb *drew'ſt*. It ſhould therefore be,

————Tho' heaven's King
Ride on thy wings, and thou, with thy compeers,
Us'd to the yoke, *draw* his triumphant wheels,
In progreſs thro' the road of heaven ſtar-pav'd.

I would be glad to know what intervals the lower clergy *can* poſſibly ſet apart for the improvement of their minds, or which way they *could* be furniſhed with books. *Swift.*

Better thus. I would be glad to know, what intervals the lower clergy *can* poſſibly ſet apart for the improvement of their minds, or which way they *can* be furniſhed with books.

If there *be* but one body of legiſlators, it is no better than a tyranny; if there *are* only two, *there will want a caſting vote.* *Spect.* No. 287.

Better thus. If there *be* but one body of legiſlators, it is no better than a tyranny; if there *be* but two, *a caſting vote will be wanting.*

We ſhould ſufficiently weigh the objects of our hope; whether they *be* ſuch, as we may reaſonably expect from them, what they propoſe in their fruition; and whether they *are* ſuch, as we are pretty ſure of attaining.

Spect. No. 535.

Better thus—whether they *be* ſuch, as we may reaſonably expect from them, what they propoſe in their fruition; and whether they *be* ſuch, as we are pretty ſure of attaining.

The account which the defendant now gives of this matter is deſtroyed by the incoherent circumſtance of madam Garnier's oath, *who* I believe

believe, *to have been* no more the nurſe to the 2d. child, than this Pierre la Mart *was* the accoucheur.

Sum of the Speeches in Doug. Cauſe. p. 92.

Better thus. The account, which the defendant now gives of this matter, is deſtroyed by the incoherent circumſtance of madam Garnier's oath, *whom* I believe *to have been* no more the nurſe to the 2d. child, than this Pierre la Mart *to have been* the accoucheur. Or,

The account, which the defendant now gives of this matter, is deſtroyed by the incoherent circumſtance of madam Garnier's oath, *who*, I believe, *was* no more the nurſe to the 2d. child, than this Pierre la Mart *was* the accoucheur.

RULE IV.

When in comparing things, objects are either repreſented as ſimilar to one another, or diſſimilar, it is neceſſary to preſerve a reſemblance in the members of the periods expreſſing them, both as to the conſtruction, and length of the members.

EXAMPLES.

If the Olynthians are not inſtantly ſuccoured, and with your utmoſt efforts, you become aſſiſtants to Philip, and *ſerve* him more effectually than he can *help himſelf*. *Second* Olynthian *of* Demoſthenes *tranſlated* by Lord Lanſdowne.

It ought to have been,——than he can *ſerve* himſelf.

Were we to be particular on this ſubject, I take it, that the diviſion of patron and client may include a third part of our nation. The want of merit and real worth *will ſtrike out about ninety nine in a hundred of theſe*, and want of ability in the patron *will diſpoſe of as many of that order.*

Tatler. No. 169.

There is a want of neatneſs in this example, occaſioned by the variety ſtudied in it, which might be remedied thus.------The want of merit and real worth *will ſtrike out about ninety nine in the hundred of theſe*, and want of ability, *as many of thoſe.*

Providence has taken care, that natural love ſhould be no longer troubleſome to the parent, than it is uſeful to the young; for ſo ſoon as the wants of the *latter* ceaſe, the *mother* withdraws her fondneſs, and leaves them to provide for themſelves. *Spect.* No. 120.

Better.---------for, ſo ſoon as the wants of the *latter* ceaſe, the *former* withdraws her fondneſs,------

The caſe is the ſame in our ſufferings; and what we *are loſers* on the one hand, *we gain* on the other. *Inſpector*, No. 374.

This is ſtudying variety without neceſſity, where uniformity would be more agreeable. Better thus. The caſe is the ſame in our ſufferings; and what *we loſe* on the one hand, *we gain* on the other.

As to be perfectly juſt is an attribute in the *divine* nature; *to be ſo* to the utmoſt of our abilities, is the glory of *a man.*

Guardian, No. 99.

Better

Better thus. As to be perfectly juſt is an attribute of the *divine* nature; *ſo to be juſt* to the utmoſt of our abilities is the glory of the *human*.

One order of mankind trips faſt after the next order above it; and by this rule you may trace iniquity from the converſations of the *moſt wealthy* to thoſe of the *humbleſt degree*.

Guardian, No. 87.

Better.---by this rule you may trace iniquity from the converſations of the *wealthieſt* to thoſe of the *pooreſt degree*. Or,------from the converſations of the *higheſt* to thoſe of the *loweſt degree*.

Of all the leagues among kingdoms, the cloſeſt was that which had ſo long ſubſiſted between France and Scotland; and the Engliſh, while at war with *the former nation*, could not expect to remain long unmoleſted *on the northern frontier*.

Better thus.---and the Engliſh, while at war with *the former nation*, could not expect to remain long unmoleſted by *the latter*.

By *this means* it comes to paſs that the *girls look upon* their father as a clown, and the *boys think* their mother no better than ſhe ſhould be.

Spect. No. 128.

Better thus. By *theſe means* it comes to paſs, that the *girls look upon* their father as a clown, and the *boys*, *upon* their mother as no better than ſhe ſhould be.

It is owing to pride and a ſecret affectation of a certain ſelf-exiſtence, that the nobleſt motive for action, that ever was propoſed to *man*, is not acknowleged

acknowledged the glory and happineſs of *their* being.

As the noun *man* is here uſed in it's higheſt ſignification, the pronoun *his* would have been more proper in the laſt member of this ſentence; for a pronoun has the ſame extenſive or limited ſignification, which the noun bears, for which it ſtands: Thus,

———is not acknowleged the glory and happineſs of *his* being.

The Regent was *at the head of* the partizans of France, and the defenders of Popery; and Lenox *in the ſame ſtation with* the advocates for the Engliſh alliance, and a reformation in religion.

Rob. Hiſt. Scot.

Better thus. The Regent was *at the head of* the partizans of France, and the defenders of Popery: and Lenox *at the head of* the advocates———

Were animals endowed with reaſon to as great a degree as *man*, their buildings would be as different as *ours*. *Spectator.*

It ſhould have been. Were animals endowed with reaſon to as great a degree as *man*, their buildings would be as different as *his*.

Or thus. Were animals endowed with reaſon to as great a degree as *we are*, their buildings would be as different as *ours*.

For that fire and levity which makes the young ones ſcarce converſable: when a little waſted and tempered with years *makes a very pleaſant and gay old age*. *Guardian*, No. 101.

Better thus.—when a little waſted and tempered by years, *makes the old ones very pleaſant and*

and gay. Or thus,——when a little waſted and tempered by years, *makes old age pleaſant and gay.*

An ancient philoſopher repreſented the common failings of human nature, in the following manner; every man, ſays he, carries two bags with him, the one hanging before, the other behind him; in that he puts all the faults of others, in this his own, by which he has the failings of others always *before his face*; but his own ſeldom or never come *in view.*

Better thus.——by which means he has the failings of others always *in view*; but his own ſeldom or never.

RULE V.

It is improper to change from perſon to perſon, from ſubject to ſubject, or from perſon to ſubject, within the bounds of the ſame period.

EXAMPLES.

All the precautions of prudence, moderation, and condeſcenſion, which Eumenes employed, were incapable of *mollifying* the hearts of thoſe barbarians and *extinguiſh* their jealouſy; and he muſt have renounced his merit and virtue which occaſioned it, to have been capable of appeaſing them. *Rollin's Ancient Hiſtory*, V. 7. p. 93.

There is a confuſion introduced into this period by changing from one ſubject to another; the

the ſame thought might have been expreſſed thus,

————————were incapable *of mollifying* the hearts of thoſe barbarians, and [Rule 3.] *of extinguiſhing* their jealouſy; and to have [Rule 10.] been capable *of extinguiſhing* it, he muſt have renounced his merit and virtue which occaſioned it.

I am afraid, that many men, *whoſe wives have poſſeſſed their eſteem*, have yet laviſhed their fortune and their fondneſs upon a miſtreſs.

Adventurer, No. 36.

There is in this an unneceſſary change from perſon to perſon, which might eaſily have been prevented; thus, I am afraid, that many men, *who have eſteemed their wives*, have yet laviſhed—

The Sultan being dangerouſly wounded *they* carried him to his tent: and upon hearing of the defeat of his troops, *they* put him into a litter *which* tranſported him to a place of ſafety, at the diſtance of about fifteen leagues.

Better thus. The Sultan, being dangerouſly wounded, *was* carried to his tent; and upon hearing of the defeat of his troops, *he was* put into a litter, and ſo tranſported to a place of ſafety, at the diſtance of about fifteen leagues.

————and reſtores to his *Iſland* that tranquillity to which *they* had been ſtrangers during his abſence,—— *Pope.*

Better thus.——and reſtores to his *Iſland* that tranquillity to which *it* had been a ſtranger during his abſence,——

Now,

Now, now I ſeize, I claſp *thy* charms,
And now *you* burſt; ah! cruel from my arms.

Here is an unneceſſary change from the ſecond perſon ſingular to the ſecond plural.

It would have been better, thus,
Now, now I ſeize, I claſp *your* charms,
And now *you* burſt; ah! cruel from my arms.

RULE VI.

To drop copulatives and other particles has frequently a tendency to animate and enliven language.

EXAMPLES.

There is, I know not how, deeply imprinted in the minds of men, a certain preſage, as it were, of a future exiſtence; *and this* takes the deepeſt root, and is moſt diſcoverable in the greateſt geniuſes and moſt elevated minds. *Spectator.*

There is a flatneſs in this period, occaſioned by the repetition of the copulative, which might be eaſily remedied by ſupplying the relative [which] in place of the firſt copulative; thus,

There is, I know not how, deeply imprinted in the minds of men, a certain preſage of a future exiſtence, *which* takes the deepeſt root,—

Some cenſured Statius, as one who went beyond all bounds in his images and expreſſions; *and* laughing at the cruelty of his conceptions, the rumbling of his numbers, and the dreadful pomp and bombaſt of his expreſſions.

Better thus. Some cenſured Statius, as one, who went beyond all bounds in his images and expreſſions; laughing at the cruelty——

The covetous man heaps up riches, which are uſeleſs to him, and the licentious ſpares no pains to procure pleaſures, which are pernicious to him. The former to ſatisfy his avarice, abſtains from neceſſary things; *and* the latter, to gratify his ſenſuality, graſps at ſuperfluities.

Better thus. The former, to ſatisfy his avarice, abſtains from neceſſary; the latter, to gratify his ſenſuality, graſps at ſuperfluous things.

Little minds are beſt pleaſed with the knowlege of trifles; *and* indolent minds with ſuch things as tend *only* to amuſe the fancy; *and* curious minds with the knowlege of facts; and worldly minds with the methods of becoming rich; but the wiſe man prefers no knowlege to that of God and himſelf.

Better thus. Little minds are beſt pleaſed with the knowlege of trifles; indolent minds, with ſuch things as *only* tend to amuſe the fancy; curious minds, with the knowlege of facts; and worldly minds——

In a word, he had a lively fancy, *and* a ready wit, *and* a clear head, *and* a penetrating genius, and a ſound judgment.

¶ Language is ſometimes hurt by altogether omitting particles.

EXAMPLES.

Tho' happineſs do not conſiſt in freedom from pain and trouble alone, it cannot be denied to be a great part of it.

Better

Better thus. Tho' happineſs do not conſiſt in freedom from pain and trouble alone; *yet* it cannot be denied to be a great part of it.

It ſeems, this perſon is of ſo ſullen a nature, that he knows but little ſatisfaction in the midſt of a plentiful fortune, and ſecretly frets to ſee any appearance of content, in one, that lives upon the hundredth part of his income, *who* is unhappy in the poſſeſſion of the whole.

Spect. No. 137.

It would have been more elegant, and at the ſame time more perſpicuous, if (while he) had been put in place of the pronoun (who,) thus, ———in one, that lives upon the hundredth part of his income, *while he* is unhappy in the poſſeſſion of the whole.

Alexander ſailed down the Indus as far as the ocean, conquering all the nations in his way on both ſides of that river. When he had paſſed the mouth of the Indus into the ſouthern ocean, had now carried his conqueſts to the utmoſt boundaries of the earth on that ſide, he reckoned that he had obtained all that he propoſed.

The ſenſe here is obſcured by the want of a conjunction. It ought to be,

When he had paſſed the mouth of the Indus into the ſouthern ocean, *and* had now carried—

——but it is reaſon, the memory of their virtues remain to their poſterity. *Bacon.*

Better thus.-------but it is reaſon, *that* the memory of their virtues *ſhould* remain to their poſterity.

RULE VII.

In the arrangement of a period, a circumſtance ought always to be placed between the parts of that member to which it belongs.

This rule is tranſgreſſed by interjecting a circumſtance betwixt two capital members of a period; becauſe it is always left doubtful, ſo far as it depends upon the arrangement, to which of the two members the circumſtance belongs. The conſequence of which is, that we are either led to a wrong ſenſe, or the ſenſe is left doubtful.

EXAMPLES.

Such was at that time, the Roman greatneſs, that the name of that potent *republic alone*, obſcured the ſplendor and power of the greateſt kings.

2d. Olyn. of Demoſ. tranſ. by L. Lanſ.

Here, according to the preſent arrangement, we are led to a wrong ſenſe. For the term (alone) which ſeems to qualify the foregoing word (republic) is intended to qualify the word (name,) It ought then to be arranged thus;—Such was at that time the Roman greatneſs, that the *name alone* of that potent republic,——

——————becauſe it ſeems to me, that the matters of facts here ſet down, which are acknowleged by unbelievers, muſt be acknowleged by *them alſo* to contain together, a degree of evidence of great weight; &c.

Butler's Analogy.

The

The term [alſo] is not intended to qualify [them] but [acknowleged] the wrong ſenſe therefore might have been avoided by the following arrangement:—becauſe it ſeems to me, that the matters of fact here ſet down, which are acknowleged by unbelievers, muſt *alſo be acknowleged* by them, to contain——

We are aſſured *at leaſt* that the firſt martyr for Chriſtianity was encouraged in his laſt moments, by a viſion of that divine perſon, for whom he ſuffered, and into whoſe preſence he was then haſtening. *Addiſon's Evidences*, p. 69.

The adverb [at leaſt] ſeems by it's poſition to affect the preceding word [aſſured] whereas it is intended to affect the following words [the firſt martyr.] It ought to have been, We are aſſured, *that*, *at leaſt* the firſt martyr, &c.

Men's paſſions could *only* make them ſubmit to ſuch terms; and therefore all unreaſonable bargains in marriages ought to be ſet aſide, as well as deeds extorted from men under force or in priſon, who are altogether as much maſters of their actions as he that is poſſeſſed with a violent paſſion. *Tatler*, No. 223.

The wrong ſenſe occaſioned by this arrangement, will be prevented by placing the term [only] immediately after [Men's paſſions] which it ought to affect.

The ſtrength of that common-wealth was once ſufficient *alone*, to keep that aſpiring monarch within bounds;

2. *Olyn. of* Demoſt. *tranſl. by* Lord Landſdowne.

Better.---the *ſtrength alone* of that commonwealth------

What reſemblance can we find in the preſent *generation of thoſe great men?* *Ib.*

There is a ſlight ambiguity occaſioned by this arrangement. It would be better thus,

What *reſemblance of thoſe great men* can we find in the preſent generation?

Upon the death of her huſband, which happened about ſeven years ago, ſhe retired from the town to her eſtate in the country *wholly*, where ſhe lived beloved, and died in peace.

By this arrangement we are led to a ſenſe different from that intended, viz. that her eſtate was in the country *wholly*. It ought to have been,--------ſhe retired *wholly* from town to her eſtate in the country, where ſhe lived beloved, and died in peace.

--------but in theſe expectations he was *miſtaken, however reaſonable.*

The ſtructure of this period leads to a wrong ſenſe, viz. that it was *reaſonable to be miſtaken.* An abſurdity which would have been prevented by the following arrangement;-----but in theſe *expectations, however reaſonable,* he was miſtaken.

Meliſſa remarked every circumſtance which denoted her own importance, *with exultation;* and enjoyed the ſolicitude which her preſence produced among thoſe from whoſe ſociety ſhe had ſo lately been driven with diſdain and indignation. *Adventurer*, No. 8.

The wrong ſenſe, occaſioned by this ſtructure, may be removed by arranging the period thus;

Meliſſa,

Meliſſa, *with exultation, remarked* every circumſtance, which denoted her own importance,---

He is an utter ſtranger to the pleaſing reflections in the evening of a well ſpent day, or the gladneſs of heart or quickneſs of ſpirit after profound ſleep or *indolent ſlumbers in the morning.*

The ſtructure of this period leads to a wrong ſenſe, viz. *indolent ſlumbers in the morning.* The wrong ſenſe will be removed by the following arrangement; He is an utter ſtranger to the pleaſing reflections in the evening of a well ſpent day, or the gladneſs of heart, or quickneſs of ſpirit *in the morning* after a profound ſleep, or *indolent ſlumbers.*

--------She liſtened to this propoſal, as to the voice of heaven: her mind was ſuddenly relieved from the moſt tormenting perplexity; from the dread of wandering about expoſed to the menaces of a beadle, or the inſults of the rabble *without money or employment.*

One would imagine the ſenſe to be, that the rabble were *without money or employment;* whereas the meaning is, that *ſhe was delivered* from the dread of wandering about *without money or employment,* expoſed to the menaces of a beadle, or the inſults of the rabble.

They are written by a gentleman who has taken this opportunity to ſee France, and has given his friends in England a general account of what he has there met with in *ſeveral epiſtles.*

Guardian, No. 101.

Better thus,---and *who, in ſeveral epiſtles,* has given

given his friends in England a general account of what he has there met with.

But to return to Nicholas Hart; I believe, Sir, you will think it a very extraordinary circumſtance for a man to gain his livelihood by ſleeping, and that reſt ſhould procure a man ſuſtenance *as well as induſtry*; and yet ſo it is, that *Nicholas* got laſt year enough to ſupport him a twelvemonth. *Spect.* No. 184.

Better thus.---and that reſt, *as well as induſtry*, ſhould procure a man ſuſtenance; and yet-----

If ſo fearful a ſtorm of vengeance fell upon the moſt innocent perſon that ever was *for our ſins*, then we have reaſon to take that kind and merciful admonition of the Son of God to *ſin no more, leaſt a worſe thing*, if it be poſſible, *come* upon ourſelves. *Tillotſon, Ser.* 45.

Better thus. If ſo fearful a ſtorm of vengeance fell, *for our ſins*, upon the moſt innocent perſon that ever was,------

During this retreat the machiavilian was not idle, but ſecretly fomented diviſions, and wrought over to his ſide ſome of the inferior actors, reſerving a trap-door to himſelf, to *which only* he had a key. *Tatler*, No. 193.

As far as depends on the arrangement, it is not eaſy to know whether the term [only] relates to the word immediately preceding, or that following. It ſhould be,

----------reſerving a trap-door to himſelf, to which *he only* had a key.

The *Memorandum-Book*, which puts it in every lady's power to keep a more exact regiſter of all her

her engagements, and to ſtate the balance of viſits *fairly* between debtor and creditor.

Adven. No. 23.

It ought to be,-----and to ſtate *fairly* the balance of viſits between debtor and creditor.

I have hitherto preſented only the more inſignificant and lazy part of mankind under the denomination of dead men, together with the degrees towards non-exiſtence, in which others can neither *be ſaid to live or be* defunct, but are *only animals merely dreſs'd* up like men, and differ from each other, but as flies do by a little colouring of their wings. *Tatler*, No. 174.

It ought to be,------in which others can neither be ſaid *to be alive nor* be defunct, but are *animals only, dreſſed merely* up like men, &c.

Or thus;------in which others can neither be ſaid to be *alive nor dead*, but are *animals only, dreſſed merely* up like men, &c.

Lady Formal and Mrs Prim, were once the moſt intimate females living; they *curtſied* to one another *regularly* at church, and the play-houſe, talked together where-ever they met; and, for ſeveral years together, left their names once a-month regularly at each other's houſes.

Adventurer, No. 23.

Better thus.-----they *curtſied regularly* to one another at church and the play-houſe.

Whilſt the ſoldiers employed themſelves in gathering thoſe *treaſures too attentively* the king eſcaped out of their hands. *Rollin's An. Hiſt.*

Better. Whilſt the ſoldiers employed themſelves *too attentively in gathering* thoſe treaſures,---

The

The old gentleman's confuſion was increaſed by the wonders that crowded upon him. He firſt made ſome attempts to apologize for his ſuſpicions *with aukwardneſs and heſitation.*

Adventurer, No. 8.

The ſenſe would be more perſpicuous by the following arrangement:---------He at firſt made ſome attempts, with *aukwardneſs and heſitation*, to apologize for his ſuſpicions.

---Cotta did not treat Heraclea, which he took after a long ſiege by treachery *in the ſame manner.*

Better. Cotta did not treat Heraclea, *in the ſame manner*, which, after a long ſiege, he took by treachery.

The Spirit of enterprize, and the hope of preſumption were not yet quelled in the young ſoldier; and he received orders to attend K. William when he went to the ſiege of Namur, *with exultation and tranſport;* believing his elevation to independence and diſtinction, as certain, as if he had been going to take poſſeſſion of a title and eſtate. *Adventurer*, No. 7.

It is difficult at firſt ſight, to determine whether the clauſe (with exultation and tranſport) belongs to the young ſoldier or K. William. This would have been prevented by the following arrangement:-----and he, *with exultation and tranſport*, received orders to attend K. William when he went to the ſiege of Namur; &c.

I ſhall cloſe this diſcourſe with a parallel reflection on theſe three ſpecies *, who ſeem to be

* *viz.* A critic, a miſer and a free-thinker.

allied,

allied, *by a certain agreement*, in a mediocrity of underſtanding. *Guardian*, No. 83.

As far as depends upon the arrangement, it cannot be determined whether the member, [by a certain agreement] relate to that immediately going before or to that following. The ambiguity might be removed by the following arrangement:—I ſhall cloſe this diſcourſe with a parallel reflection on theſe three ſpecies, who, *by a certain agreement*, ſeem to be allied in a mediocrity of underſtanding.

It is with a ſecret ſorrow and vexation of mind, that I muſt tell the ſequel of the ſtory, and let my reader know, that *this faithful pair* who were ready to have died in each others arms, *about three years after their eſcape, upon ſome trifling diſguſt*, grew *to a coldneſs* at firſt, and at length fell out to ſuch a degree, that they left one another and parted for ever.

Tatler, No. 192.

Better thus.———that, *about three years after their eſcape, upon ſome trifling diſguſt, this faithful pair*, who were ready to have died in each others arms, grew *cold* at firſt, and——

It is *very difficult, I believe*, to expreſs violent motions, which are very fleeting and tranſitory, *either in colours or words*. *Guardian*, No. 86.

Better thus. It is, *I believe, very difficult* to expreſs, *either in colour or words*, violent motions, which are very fleeting aud tranſitory.

She had not, indeed, any hope of being ever able to defend herſelf againſt her accuſer *upon equal terms*; nor did ſhe know how to ſubſiſt a ſingle

ſingle day, when ſhe had returned his bill, and quitted his houſe. *Adventurer*, No. 8.

Better thus. She had not, indeed, any hope of being ever able, *upon equal terms*, to defend herſelf againſt her accuſer;—

I would by no means preſume to tax ſuch characters with hypocriſy, *as is done too frequently*; that being a vice, which, I think, none but he, who knows the ſecrets of men's hearts, ſhould pretend to diſcover in another, where the proofs of it do not amount to a demonſtration.

Spect. No. 494.

Better thus. I would by no means preſume, as *is done too frequently*, to tax ſuch characters with hypocriſy;——

If number be neceſſary to prove the truth and goodneſs of any religion, ours will be found not ſo inconſiderable, as our adverſaries would make it, *upon inquiry*.

Better thus.———ours, *upon inquiry*, will be found not ſo inconſiderable, as our adverſaries would make it.

Inveterate evil habits, partly from their own nature, put men under ſeveral diſadvantages *of* ever obtaining deliverance from the dreadful conſequences of them, *and partly from the juſt judgement and permiſſion of God.*

Better thus. Inveterate evil habits, partly from their own nature, *and partly from the juſt judgement and permiſſion of God*, put men under ſeveral diſadvantages *in their* ever obtaining deliverance from the dreadful conſequences of them.

Men are in danger of falling in ſlippery places,

places, and of being entangled when they walk in the midſt of ſnares cunningly laid for them. It is not in men to order their own ſteps, and to reſtrain their inclinations and paſſions in the preſence of a powerful temptation, *thus diſabled and entangled.*

Better thus. It is not in men, *thus diſabled and entangled*, to order their own ſteps, and to reſtrain their inclinations and paſſions in the preſence of a powerful temptation.

RULE VIII.

Words, expreſſing things connected in thought, ought to be placed as near together as poſſible.

EXAMPLES.

I had the curioſity the other day to follow a crowd of people near Billingſgate, who were *conducting a paſſionate woman who ſold fiſh to a magiſtrate*, in order to explain ſome words which were ill taken by one of her own quality and profeſſion in the market. *Tatler*, No. 204.

This arrangement might lead one to imagine, that the woman ſold fiſh to the magiſtrate; a wrong ſenſe, which might eaſily be avoided, by a ſmall alteration; thus, *who were conducting to a magiſtrate a paſſionate woman who ſold fiſh*, &c.

Or, who *were conducting a paſſionate fiſh-woman to a magiſtrate.*

The next day *he* was removed in a wagon, *with many others* who were in the ſame condition, to a place of greater ſafety, at the diſtance

of about three leagues, where proper care might be taken of their wounds. *Adventurer*, No. 7.

There is a harſhneſs in the arrangement of this period, occaſioned by violently ſeparating the verb from the ſubject which it refers to. The ſentence might be arranged, thus; The next day, *he, with many others*, who were in the ſame ſituation, was removed in a wagon to a place of greater ſafety,——

The Guardian, ſpeaking of a mind ſufficiently furniſhed with ideas to ſupport ſolitude, and keep up an agreeable converſation with itſelf, ſays,

At the ſame time, I muſt own, that as a mind, thus furniſhed, feels a ſecret pleaſure in the conſciouſneſs of it's own perfection, and is delighted with ſuch occaſions as call upon it, to try it's force, *a lively imagination* ſhall produce a pleaſure very little inferior to the former *in perſons of much weaker heads.* *Guardian*, No. 31.

There is a conſiderable ambiguity occaſioned, by ſeparating two clauſes, which are moſt intimately connected. The ambiguity would have been removed by the following arrangement.—*a lively imagination, in perſons of much weaker heads*, ſhall produce a pleaſure very little inferior to the former.

Theſe perſons are not content *to ring, in daily panegyric*, encomiums on the wiſdom and virtue, of the juſtice and clemency, the ſucceſs and triumphs of your adminiſtration; but——

Bolinbroke's Diſſ on Parties.

Better. Theſe perſons are not content *in daily panegyric to ring* encomiums——

I dare

I dare appeal to your private thoughts, whether the principles they contain and the conſequences deducible from them, *would not* deſtroy, *if they were to take place*, the whole ſcheme of the Britiſh conſtitution? *Ib.*

Better. I dare appeal to your private thoughts, whether the principles they contain, and the conſequences deducible from them, *would not*, *if they were to take place*, deſtroy the whole ſcheme——

They in ſuch a ſenſe, *nationally acknowleged and worſhipped the Maker of heaven and earth*, when the reſt of the world were ſunk in idolatry, as rendered them in fact, the peculiar people of God. *Butler's Analogy.*

Better. When the reſt of the world were ſunk in idolatry, *they nationally acknowleged and worſhipped the Maker of heaven and earth* in ſuch a ſenſe, as rendered them, in fact, the peculiar people of God.

Hiſtory is full of examples *ſufficient*, *one would imagine* to deter princes, *if attended to*, from permitting the companions of their idle hours, or the inſtruments of their pleaſures,——*Bolinbroke.*

There are, perhaps, too many particulars admitted into this period: to retain the whole, it ought to be arranged thus;——Hiſtory is full of examples, *if attended to*, *ſufficient*, *one would imagine*, to deter princes from permitting the companions of their idle hours, or the inſtruments of their pleaſures,——

Or thus. *One would imagine*, *that the* examples *which abound* in Hiſtory, *might*, *if attended to*, *be ſufficient* to deter princes—

I would only add to the other proofs I have given, that St. Paul could have no rational motive to become a diſciple of Chriſt; unleſs he ſincerely believed in him, *this obſervation.*

Lord Lyttleton's *Obſerv. on St. Paul's converſion and Apoſtleſhip*, p. 34.

Better. To the other proofs I have given, *I would only add this obſervation*, that St. Paul could have no rational motive to become a diſciple of Chriſt; unleſs he ſincerely believed in him.

There is this direct, eaſy and obvious account of it, that people really ſaw and heard a thing not incredible, which they *affirm* ſincerely and with full aſſurance, they did ſee and hear.

Butler.

Better. There is this direct, eaſy, and obvious account of it, that people really ſaw and heard a thing not incredible, which they ſincerely and with full aſſurance *affirm*, they did ſee and hear.

They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio; who *had told* many a girl *a pretty ſtory*, that was fool enough to believe him, and had a right to many a child that did not call him father; but that in ſome of thoſe frolics he thought no harm, and for others he had ſufficiently ſuffered.

Adventurer, No. 30.

Better. They have indeed heard of a wild young gentleman, who would rake about the town, and take up his lodgings at a bagnio, who *had told a pretty ſtory* to many a girl that was

was fool enough to believe him; and had a right to many a child that did not call him father,—

To argue, *that becauſe* there is, if there were like evidence from teſtimony for miracles acknowleged falſe, as for thoſe in atteſtation of Chriſtianity, therefore the evidence in the latter caſe is not to be credited; this is the ſame as to argue, that if, two men of equally good reputation, had given evidence in different cauſes no way connected, and one of them had been convicted of perjury, this confuted the teſtimony of the other. *Butler's Analogy.*

Better thus. If there were like evidence from teſtimony, for miracles acknowleged to be falſe, as for thoſe *wrought* in atteſtation of Chriſtianity; *then* to argue, that, *for this reaſon*, the evidence in the latter caſe, is not to be credited, would be the ſame as to argue, that if two men, of equally good reputation, had given evidence in different cauſes no way connected, and one of them being afterwards convicted of perjury, *that therefore this ſhould convict* the other alſo of perjury.

Or,——and *the teſtimony of the one being* confuted, *that therefore this* confuted the teſtimony of the other *alſo.*

No one, can diſtinguiſh ſuch a cauſe of ſatisfaction in his own mind, *I believe.*

Treatiſe on the Sublime.

Better thus. *No one*, *I believe*, can diſtinguiſh ſuch a cauſe of ſatisfaction in his own mind.

RULE IX.

Relative words ought to be placed as near as poſſible to the words to which they relate.

EXAMPLES.

Two mornings ago a *gentleman* came in to my Lady Lizard's tea-table, *who* is diſtinguiſhed in town by the good taſte he is known to have in polite writings, eſpecially ſuch as relate to love and gallantry. *Guardian*, No. 16.

The relative *who* is too far ſeparated from the word to which it relates. It might be helped thus;

Two mornings ago came in to my Lady Lizard's tea-table a *gentleman*, *who* is diſtinguiſhed in town by his good taſte, &c.

Upon this general view of the ſcripture, I would remark, how great a length of time the whole relation takes up, near ſix thouſand years *of which* are paſt. *Butler's Analogy.*

There is a ſlight ambiguity and inelegance occaſioned by this arrangement. It would be better thus;

Upon this general view of the ſcripture, I would remark, how great a length of time the whole relation takes up, *of which* near ſix thouſand years are paſt.

As for my part, when I have happened to attend the corpſe of a friend to his interment, and have ſeen *a graceful man* at the entrance of a church-yard, *who* became the dignity of his function,

function, and aſſumed an authority which is natural to truth, pronounce, I am the reſurrection and the life: *Guardian*, No. 21.

Better. As for my part, when I have happened to attend the corpſe of a friend to his interment, and have ſeen, at the entrance of a church-yard, a *graceful man, who* became the dignity of his function, &c.

The following letter is written by an honeſt country-man to his miſtreſs, *and came* to the hands of a lady of good ſenſe *wrapped about a thread-paper*, who has long kept it by her as an image of artleſs love. *Spect.* No. 324.

Better thus. The following letter is written by an honeſt country-man to his miſtreſs, *and came, wrapped about a thread-paper*, to the hands of a lady of good ſenſe, who has long kept it by her as an image of artleſs love.

Apply your ſtudy in ſuch hours as your diſcreet maſter doth aſſign you *earneſtly*.

Sir Henry Sidney to his Son Sir Philip.

It is diſguſting to find the adverb ſo far from the verb affected by it.

Better. *Earneſtly apply* your ſtudy——

RULE X.

In arranging words in a period, that order is always the moſt agreeable. where, without obſcuring the ſenſe, the moſt important images, the moſt ſonorous words, and the longeſt members are at the cloſe. Hence to place a circumſtance late in a period, or at the cloſe, muſt always have a bad effect.

It is farther to be obſerved, that there are ſome periods, which cannot be ſo conſtructed, as to cloſe with the word, which makes the greateſt figure; and in that caſe the capital word ought, if poſſible, to be placed in the beginning.

EXAMPLES.

A rumour was ſpread that Philip was ſick; that rumour was followed by another that Philip was dead, and then, as if all danger had died with him, you dropped your preparations; whereas, then, then was your time to puſh, and be active; then was your time to ſecure yourſelves, *and confound him at once.*

Second Olynthian *of* Demoſthenes *tranſlated by* Lord Lanſdowne.

Better thus.—*and at once confound him.*

Addreſſes were continually made, and the edge of the Law continually whetted againſt them, from 1660 to 1669, when the Law for ſuppreſſing conventicles, and the laſt of theſe penal ſtatutes paſſed, *as I remember.*

Bolinbroke's Diſſ. on Parties.

Better. Addreſſes were continually made, and the edge of the Law continually whetted againſt them; from 1660 to 1669, when, *as I remember*, the Law for ſuppreſſing conventicles, and the laſt of theſe penal ſtatutes paſſed.

Having delivered my thoughts upon paſtoral poetry, after a didactic manner, *in ſome foregoing papers*,—I ſhall cloſe the whole with the following fable or allegory. *Guardian*, No. 32.

After

After being engaged in the principal ſubject, it is with reluctance, we are brought down to give attention to a circumſtance. The following arrangement would therefore have been more agreeable.

Having in ſome foregoing papers, delivered my thoughts upon paſtoral poetry after a didactic manner,——

He then told her of his firſt meeting with this lady, and of every circumſtance that had happened ſince; concluding with his determinations to leave her, and with a thouſand promiſes of fidelity to his wife, *if ſhe generouſly conſented*, after what had happened, *to receive him as a huſband*—— *World*, No. 5.

Better. He then told her of his firſt meeting with this lady, and of every circumſtance that had happened ſince; concluding with his determinations to leave her, and with a thouſand promiſes of fidelity to his wife, *if*, after what had happened, *ſhe generouſly conſented to receive him as a huſband.*

Enough ſurely hath been written *to ſhame thoſe*, who have not loſt all ſenſe of ſhame, *out of ſo ignominious a crime.* *Bolingbroke.*

Better. Enough ſurely hath been written *to ſhame thoſe out of ſo ignominious a crime*, who have not loſt all ſenſe of ſhame.

In like manner, the paſſions of the mind, which put the world in motion, and produce all the buſtle and eagerneſs of the buſy crowds that ſwarm upon the earth; the paſſions, whence ariſe all *the pleaſures and pains that we ſee and hear*

hear of, if we analyze the mind of man *are very few*: *Adventurer*, No. 95.

Better. In like manner,———if we analyze the mind of man, the paſſions whence ariſe all *the pleaſures and pains that we ſee and hear of are very few.*

Some creatures caſt their eggs as chance directs them, and think of them no farther, *as inſects and ſeveral kinds of fiſh.* *Spect.* No. 120.

Better. *Some creatures, as inſects and ſeveral kinds of fiſh*, caſt their eggs as chance directs them, and think of them no farther.

I ſhall conclude this paper by obſerving, that paſtoral poetry, which is the moſt conſiderable kind of eaſy writing, *hath oftenеſt* been attempted with ill ſucceſs *of any ſort whatſoever.* *Guardian*, No. 15.

Better.——*hath oftenеſt, of any ſort whatſoever*, been attempted with ill ſucceſs.

Meliſſa——determined not to attempt her juſtification, while it would render her veracity ſuſpected, and appear to proceed only from the hope of being reſtored to a ſtate of ſplendid dependence, from which jealouſy or caprice might again at any time remove her, *without cauſe, and without notice.* *Adventurer*, No. 8.

Better.——might again, *without cauſe, and without notice*, at any time remove her.

A gay young gentleman in the country, *not many years ago*, fell deſperately in love with a blooming young creature, whom give me leave to call Meliſſa. *Guardian*, No. 85.

Better thus. *Not many years ago*, a gay young gentleman

gentleman in the country, fell deſperately in love with a blooming fine creature,——

Every rocket ended in a conſtellation, and ſtrewed the air with ſuch a ſhower of ſilver ſpangles as opened and enlightened the whole ſcene *from time to time.* *Guardian*, No. 103.

Better thus. Every rocket ended in a conſtellation, and ſtrewed the air with ſuch a ſhower of ſilver ſpangles, as, *from time to time*, opened and enlighted the whole ſcene.

The poſts, which require men of ſhining and uncommon parts to diſcharge them, are ſo very few, that many a great genius goes out of the world without ever having had an opportunity to exert itſelf; whereas perſons of ordinary endowments *meet* with occaſions fitted to their parts and capacities *every day in the common occurrences of life.* *Spect.* No. 353.

Better thus.——whereas perſons of ordinary endowments *meet*, *every day*, *in the common occurrences of life*, with occaſions fitted to their parts and capacities.

Or thus.——whereas, *in the common occurrences of life*, perſons of ordinary endowments *meet*, *every day*, with occaſions fitted to their parts and capacities.

When they approached nigh to Lincoln, the *caſtle* was on the point of ſurrendering, *having with very great difficulty* held out ſix weeks, *by the valour of the garriſon.*

Lord Lyttleton's Hiſt of K. Hen. II.

Better.——*the caſtle*, *having*, *by the valour of the garriſon*, *with great difficulty*, held out ſix weeks, *was juſt on the point of ſurrendering.*

RULE

RULE XI.

In arranging different particulars in the ſame period, if force or livelineſs of expreſſion be aimed at, then, the natural arrangement may be inverted, ſo as to ſuſpend the thought as much as poſſible, and bring it out full and intire at the cloſe. But it muſt always be obſerved, that a period ought never to be conſtructed ſo, as to admit of more than one complete cloſe in the ſenſe.

The ſtage might be made a perpetual ſource of the moſt noble entertainments, *were* it *under proper regulations.* *Spect.* No. 93.

As this period is at preſent arranged, the ſenſe admits of a complete cloſe upon the word (entertainments); after which another clauſe is inelegantly introduced, and the ſentence heavily concluded. This would have been prevented by the following arrangement;———*Were the ſtage under proper regulations*, it might be made a perpetual ſource of the moſt noble entertainments.

The tune that he played, was ſo intricate and perplexing, that the ſhepherds *ſtood ſtock-ſtill*, like people aſtoniſhed *and confounded.*

Guardian. No. 32.

This period admits of a full cloſe upon the word (ſtock-ſtill): better thus.—The tune that he played, was ſo intricate and perplexing, that the ſhepherds, like people aſtoniſhed *and confounded, ſtood ſtock-ſtill.*

A bully thinks honour conſiſts wholly in being brave,

brave; and therefore *has regard to no one rule of life*, if he preſerves himſelf from the accuſation of cowardice. *Tatler*, No. 217.

Better. A bully thinks honour conſiſts wholly in being brave; and therefore, if he preſerve himſelf from the accuſation of cowardice, *has regard to no one rule of life.*

Hence it frequently happens, that the bond of amity is diſſolved, and perpetual variance created between families, *by the miſtake or forgetfulneſs of a ſervant.* *Adventurer*, No. 23.

It would be better thus. Hence it frequently happens, that, *by the miſtake or forgetfulneſs of a ſervant*, the bond of amity is diſſolved and perpetual variance created between families.

By *this* means *has this great prince laid the foundation of a great and laſting fame*, by perſonal labour, perſonal knowlege, perſonal valour. *Spectator*, No. 139.

Better thus. By *theſe* means, by perſonal labour, perſonal knowlege, perſonal valour, *has this great prince laid the foundation of a great and laſting fame.*

This evidence may be confronted, by hiſtorical evidence on the other ſide, if there be any. *Butler's Analogy.*

Better. If there be any hiſtorical evidence on the other ſide, *this evidence may be confronted by it.*

This, as I have ſaid before, we ought to acquieſce in, that the Sovereign Being, the great author of nature, has in him all poſſible perfection, as well in kind as in degree; *to ſpeak according to our methods of conceiving.* Spectator.

This period admits of a complete cloſe upon the word (degree,) after which another clauſe is heavily introduced, and the ſentence concluded in a languid manner. In ſuch periods we are diſguſted to find new circumſtances introduced; after we imagined, that the period had been concluded. It would have been better thus; This, as I have ſaid before, we ought to acquieſce in, that the Sovereign Being, the great author of nature, has in him, *to ſpeak according to our methods of conceiving*, all poſſible perfection, as well in kind as in degree.

Who can expreſs the grief, horror, and deſpair, with which a father exhibited this ſpectacle to a mother and a wife, *who* expected *a ſon and a huſband*, with all the tenderneſs and ardour of conjugal and parental affection.

Adventurer, No. 47.

Better.—to a mother and a wife, *who*, with all the tenderneſs and ardour of conjugal and parental affection, expected *a ſon and a huſband.*

Thus curioſity may always find employment, and the buſy part of mankind will furniſh the contemplative with the materials of ſpeculation *to the end of time.* *Adventurer*, No. 95.

Better. Thus, curioſity may always find employment, and, *to the end of time*, the buſy part of mankind will furniſh the contemplative with the materials of ſpeculation.

The ſofteſt of our Britiſh ladies expoſe their arms and necks to the open air; which the men *could not* do without catching cold, *for want of being accuſtomed to it.* *Guardian*, No. 102.

Better

Better thus. The ſofteſt of our Britiſh ladies expoſe their arms and necks to the open air; which the men, *for want of being accuſtomed to it*, cannot do without catching cold.

He tells us ſoon after, thro' a ſmall miſtake of ſorrow for rage, that, during the whole action he was ſo very ſorry, that he could have attacked half a ſcore of the fierceſt Mohocks *in the exceſs of his grief.* *Spect.* No. 341.

Better thus. He tells us ſoon after, thro' a ſmall miſtake of ſorrow for rage, that, during the whole action, he was ſo very ſorry, that, *in the exceſs of his grief*, he could have attacked half a ſcore of the fierceſt Mohocks.

Here are all the great and ſprightly images that thought can form of this generous beaſt, expreſſed in ſuch force and vigour of ſtyle, as would have given the great wits of antiquity new laws for the ſublime, *had they been acquainted with theſe writings.* *Guardian*, No. 386.

Better thus.—as would have given the great wits of antiquity, *had they been acquainted with theſe writings*, new laws for the ſublime.

Improper and *proper* Phraſes contraſted.

Improper.	*Proper.*
Conform to his promiſe—	*Conformable to*, or *according to* his promiſe—
The fact was *proven.*	The fact was *proved.*
—He has *improven* his eſtate.——The deſign was *approven*—	—He has *improved* his eſtate--The deſign was *approved*—

He *pled* the cauſe of truth---

The lion tore the horſe *to pieces*---

In the long run the bubble broke---

He has been long *tender*---

Notwithſtanding of all his fair promiſes---

He contented himſelf *to do*---

He was *diſcreet* to all; but he treated her with particular marks of *diſcretion*---

With child *to* ſuch a man---

He eſteemed earthly royalty *nothing elſe*, than contemptible vanity---

I do not *mind* it---

Severals have been of opinion---

He hath been ſick; but is now *ſome* better---

Anent the proceſs carried on againſt---

He transferred the eſtate to him *allenarly*---

He *pleaded* the cauſe of truth---

The lion tore the horſe *in pieces*---

At, or *on the long run* the bubble broke---

He has been long *ſickly*---

Notwithſtanding all his fair promiſes---

He contented himſelf *with doing*---

He was *civil* to all; but he treated her with particular marks of *civility*---

With child *by* ſuch a man---

He eſteemed earthly royalty *no better*, than contemptible vanity---

I do not *remember* it, or I have *forgotten* it---

Several have been of opinion---

He hath been ſick; but is now *ſomething* better---

With regard to, or *concerning* the proceſs carried on againſt---

He transferred the eſtate *ſolely* to him---

He

He was married *upon* a daughter of---

The maſter *learned* him to write---

He *evites* bad company---

The lady *parted with child*---

He is *for ordinary* very *diſcreet*---

Sentence was given *in favours of*---

The young man *thought ſhame*---

He endeavours *to remeed* all the miſchief he has done---

They *adduced* a circumſtantial proof---

The *ſuperplus* was given to the poor---

In *no event*---

The poor are *exeemed*---

The *defunct* by his will, ordered that his heir ſhould give a year's *annualrent* of all his money lent upon bond, in *compliments* to the poor labourers within the pariſh---

He was married *to* a daughter of---

The maſter *taught* him to write---

He *avoids* bad company---

The lady *has had a miſcarriage*, or *has miſcarried*---

He is *ordinarily* very *civil*, or he is *commonly* very *civil*---

Sentence was given *in favour of*---

The young man *was aſhamed*---

He endeavours *to remedy* all the miſchief he has done---

They *produced* a circumſtantial proof---

The *ſurplus* or *overplus* was given to the poor---

In *no caſe*---

The poor are *exempted*---

The *deceaſed* had, by his will, ordered, that his heir ſhould give a year's *intereſt* of all his money lent upon bond, or bonds, in *preſents* to the poor labourers within the pariſh---

He made uſe of every *tenible* argument to prove his poſition---	He made uſe of every *proper* argument to prove his poſition---
He *condeſcended upon* the principal facts---	He *ſpecified* the principal facts---
He *condeſcended upon* ſuch particulars---	He *inſtanced in* ſuch particulars,---or, he *deſcended to* ſuch particulars
He *diſcharged* him *from entering* his houſe	He *forbade* him *to enter* his houſe---
Having been well informed of his *debitor's* misfortunes he generouſly *extinguiſhed* his bond---	Having been well informed of his *debtor's* misfortunes, he generouſly *cancelled* his bond
The witneſs *deponed*--	The witneſs *depoſed*---

To depone, ſignifies to lay down a pledge, or to riſque upon an adventure, not to make oath; yet it is proper to call the *witneſs*, the *deponent*.

He enquired *at* the firſt man he met---	He enquired *of* the firſt man he met---
She was angry *at* him---	She was angry *with* him---
He *opened up* the cauſe *with* an elegant ſpeech---	He *opened* the cauſe *by* an elegant ſpeech---
You will *readily* find him in the counting-room---	You will *probably* find him in the counting-room---
The experiment *miſgave*---	The experiment *failed*---

After

After *deducing* the ſum paid, the balance was---

He was deſired to *come in* to the fire---

The ſervant was ordered *to cry* him back---

He rudely *craved* his debtor---

He has a good *ſtomach*---

The Chriſtmas *vacance*---

The ſhoe was *greatly* too little for the foot---

A houſe *to ſet*---

It is about ten weeks *ago* ſince he went to the country---

He went out in a *Chay*---

This is different *to* that---

He can neither *write* nor *read*---

After *deducting* the ſum paid, the balance was---

He was deſired to *come near* the fire---

The ſervant was ordered *to call* him back---

He rudely *aſked payment of*, or *dunned* his debtor---

He has a good *appetite*---

The Chriſtmas *vacation*---

The ſhoe was *by much* too little for the foot---

A houſe *to be let*---

It is about ten weeks *ſince* he went to the country. Or, He went to the country about ten weeks *ago*---

He went out in a *Chaiſe*---

This is different *from* that---

He can neither *read* nor *write*---

The impropriety here lies in putting the verb *write* before *read;* for it is certain, if he cannot read, he cannot write; but it may be ſaid, He can write and read; for, if he *can write*, it follows that he can read too; yet it is ſtill mor-

proper to put the verb *read* before *write*; thus, He can read and write.

His public character is *undeniable*---	His public character is *unexceptionable*---
They are Muſſulmen	They are Muſſulmans
He performed *agreeable* to his promiſe---	He performed *agreeably* to his promiſe---
He conducted himſelf *ſuitable* to the occaſion---	He conducted himſelf *ſuitably* to the occaſion---

It is improper to uſe the *adjective* inſtead of the *adverb*; as in the preceding examples.

The reaſon of my ſending for you is *becauſe* I want your opinion of this affair---	The reaſon of my ſending for you is, *that* I want your opinion of this affair---
He don't---He can't---He won't---He mayn't---He ſhan't---	He does not---He cannot---He will not---He may not---He ſhall not---

Of PUNCTUATION.

What is punctuation?

Punctuation is the art of dividing a diſcourſe, by points, into ſentences and members of ſentences.

What is a point?

A point is a ſmall character, which denotes the length of a pauſe or ſtop in reading, regulates the cadence of the voice, aſſiſts the pronunciation

nunciation, and prevents ambiguity in the ſenſe.

How many points are there?

There are chiefly four, which denote the time or length of a pauſe, viz.

Comma,	marked thus,	,
Semicolon,		;
Colon,		:
Period,		.

What is the uſe of the comma?

1. Comma denotes the ſhorteſt pauſe, and generally ſerves to diſtinguiſh thoſe members of a period, or ſentence, in each of which there is a verb and a nominative; as,

That ſo many men are pleaſed with trifles, is owing to the weakneſs of the human mind, which makes them love things, that are eaſily comprehended.

2. The comma alſo diſtinguiſhes the ſeveral nouns, adjectives and verbs, not connected by a conjunction; as,

A man never becomes learned without ſtudy, method, taſte and application.

He was a diligent, modeſt, learned, pious and diſcreet man.

We were not ſent into this world merely to eat, drink, ſleep and propagate our ſpecies.

3. Nouns in the vocative caſe require a comma both before and after them; as,

Awake, *O ſword*, againſt my ſhepherd, &c.

This, *O men of Athens*, is what my duty prompted me to repreſent to you.

With heads declin'd, *ye cedars*, homage pay;
Be ſmooth, *ye rocks*, *ye rapid floods*, give way.

4. The comma often prevents ambiguity in the ſenſe and connection of words; as,

When I went to the ſhip, to ſee my ſiſter, ſhe was floating in the harbour.

Here it is doubtful whether *floating* refers to *ſhip* or *ſiſter*; but the commas ſeparate the clauſe, *to ſee my ſiſter*, connect the pronoun *ſhe* with *ſhip*, and determine the ſenſe; thus,

When I went to the *ſhip*, *ſhe* was *floating*, &c.

5. Wherever a nominative and it's verb are ſeparated by any intervening phraſe, it is neceſſary to put a comma immediately after the nominative, and another juſt before the verb; as, The height---is ſo prodigious, that every *human creature*, who comes near the ſummit, *ſtarts* back terrified and agaſt.

6. In citing ſections of books, or verſes of chapters, the comma divides theſe ſections or verſes; thus,

Book II. Sect. 3, 4, 5, 6. Chap. IV. ver. 9, 10, 11, 12.

What is the uſe of the ſemicolon?

1. Semicolon denotes a longer pauſe than the comma, and is uſed to divide nouns of different or contrary ſignifications; as,

Things ſacred; things profane; things foreign; things domeſtic; *&c.*

2. It is uſed before adverſative, illative, and exceptive conjunctions; as,

With the mind I myſelf ſerve the law of God; *but* with the fleſh the law of ſin.

It is great folly for men to ſet their hearts on this world; *for* it's enjoyments are very uncertain.

Man is a creature ſubject to many troubles; *yet* he has no reaſon to repine at the equity of the divine adminiſtration; *unleſs* he can make it appear, *that* he is puniſhed beyond his deſert.

3. It is often uſed in compariſons; thus,

As the ſoil is improved by proper culture; *ſo* is the mind by education.

4. When things are compared or contraſted in various particulars, the ſemicolon divides the qualities of one thing from thoſe of another; thus,

My book is fine paper; yours is courſe: mine is large print; yours is ſmall: mine is very correct; yours is full of blunders.

N. B. The word *but* is underſtood after each of theſe ſemicolons.

For the various delights human nature is capable of receiving, are not all of equal importance: ſome are of an inferior nature, which we enjoy in common with other animals; others are more exalted, and becoming the dignity of human nature: ſome are faint and languid; others more lively and tranſporting: ſome tranſient and momentary, yielding no after-ſatisfaction; while others are permanent and laſting.

N. B. Theſe two examples will partly ſerve to diſtinguiſh the uſe of the colon from that of the ſemicolon.

5. The ſemicolon is ſometimes uſed inſtead of the Parentheſis, as is alſo the comma; but with this difference; the ſemicolon incloſes a long clauſe ſubdivided by commas; whereas that incloſed by the comma, can admit of no ſubdiviſion.

What is the uſe of the colon?

1. Colon requires a longer pauſe than the ſemicolon, and denotes a complete ſenſe in reſpect of *grammatical conſtruction*; but not in reſpect of the *author's intention*; ſo that the mind is left in ſuſpence;

ſuſpence; till ſomething be added, to make the ſenſe more perfect; as,

All men are ſinners: John is a man: therefore, John is a ſinner.

Be not deceived: evil communications corrupt good manners.

2. When things are compared or contraſted, the colon divides the different branches of the compariſon or contraſt; thus,

Are they Hebrews? ſo am I: are they Iſraelites? ſo am I: are they the ſeed of Abraham? ſo am I: *&c.*

Virtue is it's own reward; vice it's own puniſhment: virtue ennobles the mind; vice debaſes it: virtue inſpires the mind with true courage; vice fills it with abject timidity.

3. When the members of a period are of a *ſubjunctive* conſtruction, a ſemicolon is ſufficient to divide them; but, when of an *aſſertive* form, they require a colon: Example;

When thou didſt firſt call me out of the darkneſs of my father's houſe into thy ſaving light; *when* thou didſt often cheriſh and encourage me in the ſteps of my pilgrimage; *when* thou didſt furniſh me with plenty, and crown me with victory in a ſtrange land; *when*, laſtly, thou didſt even overlade my feeble age with joy, in a rightful heir of my own body; *was I then* forward at all theſe times to acknowlege thee, *&c.*

Here the adverb *when* has ſuch a cloſe and immediate reference to the ſubjunctive part of the period; that the ſenſe entirely depends upon it: and ſo can admit of no ſtronger point than a ſemicolon: but by changing the members of this

this period into the aſſertive form, they will admit of the colon; for then each member will contain a complete grammatical ſenſe: thus;

Thou didſt firſt call me out of the darkneſs of my father's houſe into thy ſaving light: thou didſt often cheriſh and encourage me in the ſteps of my pilgrimage: thou didſt furniſh me with plenty, and crown me with victory in a ſtrange land: and laſtly, thou diſt even overlade my feeble age with joy, in a rightful heir of my own body; &c.

What is the uſe of the period?

1. Period requires the fulleſt pauſe, and denotes a complete ſenſe, both in reſpect of grammatical conſtruction and of the author's intention.

2. It is uſed in contractions and abbreviations.

Are there any other points uſed in writing?

There are three, which require a different modulation of the voice in correſpondence with the ſenſe; as,

Interrogation,	marked thus,	?
Admiration,		!
Parentheſis,		()

What is the uſe of the interrogation?

Interrogation, as it's name imports, is always placed at the end of an interrogative ſentence, and ſerves to diſtinguiſh a real queſtion, from any other ſentence conceived in the ſame terms: Example;

Do you hearken to my words.

This ſentence without the interrogation is only a command: but when the interrogation is

placed after it, then it gives it an interrogative form; as,

Do you hearken to my words? that is,

Are you hearkening to my words?

In ſpeaking, ſuch a ſentence as this is diſtinguiſhed as a queſtion, by raiſing the tone of the voice in pronouncing the laſt word, or that, on which the proper anſwer depends.

What is the uſe of the admiration?

1. Admiration denotes a ſentence expreſſive of paſſion; ſuch as, love, joy, admiration, deſire, pity, grief, averſion, &c. thus it always correſponds with an Interjection; Examples;

What a grand piece of architecture is this!—O charming creature!——O my ſon Abſalom! my ſon, my ſon Abſalom!

2. Admiration is often uſed as a note of Irony; but as Irony implies ſomething different from what is expreſſed, it would be better, for diſtinction' ſake, to invert the Admiration when applied to this purpoſe; thus,

He went thro' the field of battle, and diſplayed his valour in diſpatching the wounded: a brave hero indeed¡

What is the uſe of the Parentheſis?

Parentheſis, contains certain words inſerted in diſcourſe, which interrupt the ſenſe but explain the ſubject more fully.

The proper characteriſtic of a Parentheſis is, that it may be either taken in or left out, the ſenſe remaining entire. The words contained within the Parentheſis ought to be pronounced with a lower tone, and the pauſes, at the beginning and end of it, ſhould be nearly equal to that of the ſemicolon.

What is the difference betwixt the Parentheſis and the Bracket?

Bracket marked thus, [ ] incloſes a word or ſentence of the ſame ſignification with the preceding one, and which may be uſed in it's ſtead; but the Parentheſis encloſes one ſentence within another, though of a different ſignification: Examples;

I went on Sunday [the Sabbath] to the church.

Prejudice tinctures the judgement, as the jaundice (if I may be allowed the compariſon) does the eye.

Beſides theſe already mentioned, there are other marks uſed for the following purpoſes, *viz.*

Apoſtrophe, marked thus (’), ſhews, that ſome letter or letters are left out; as, *can't*, for *cannot*; *form'd*, for *formed*,——

Aſteriſk, (*), *obeliſk*, (†), *parallel lines* (‖), and *ſmall figures* or *letters* are all uſed to lead the reader to ſome explanatory note or notes on the margin, or bottom of the page.

Caret (ʌ) ſhews, that ſomething has, by miſtake, been omitted, and that the words interlined ſhould be taken in where the caret is placed; as,

is
Humility a cardinal virtue.
ʌ

Hyphen (-), placed at the end of a line, ſhews, that the laſt word is not finiſhed, and that the remaining part of it begins the next line. It is alſo uſed to connect compound words; as, *man-hood*, *fellow-creature*.

Quotation, at the beginning of a phraſe or

ſentence marked (“) or thus (‘) and at the end of it (”), or thus (’) ſhews that the paſſage, ſo marked, is tranſcribed from ſome author, and expreſſed in his words.

Index, (☞), ſhews, that ſomething remarkable is contained in the paſſage to which it is prefixed.

Circumflex (^) being marked over a vowel, denotes a long ſyllable; as, *Euphrâtes*,——The following mark (-) placed over a vowel denotes alſo a long ſyllable; as, *contrīvance*,—

Breve (˘) denotes a ſhort ſyllable; as, *lĭve*, *abŏve*,—

Dialyſis, being ſet over the laſt of two vowels, ſhews that they do not form a diphthong; as, *Archelaüs*,—

Accent (') raiſes the voice upon a particular ſyllable; as, *Díf-fi-cult*, *an-nú-i-ty*, *can-non-náde*,——

In reading or ſpeaking, whatever the ſubject be, the pauſes and accent ſhould be carefully obſerved; but, in order to read gracefully, it is neceſſary, that particular regard be alſo paid to *emphaſis* and *cadence*; the former raiſes the tone of the voice upon ſome particular word of, the latter lowers it upon certain words in a ſentence.——An eaſy tranſition, from the one of theſe to the other, is, in a great meaſure, the art of reading gracefully.

To find out the emphatical word of a ſentence, carefully conſider, what, the chief deſign of the writer or ſpeaker, is, and whatever word ſhews his chief deſign is undoubtedly the emphatical word.—

word.——This is of ſo great importance, that by laying the emphaſis upon a wrong word, we may be led to a ſenſe quite contrary to that which he intended. For, according to the different words on which we lay the emphaſis, the meaning of the ſentence may be diverſified.

The following example will make this evident.

Will you ride to town to-day?

This queſtion admits of five different meanings; thus,

Will you ride to town to-day? The anſwer may be, No, for I have buſineſs which obliges me to ſtay at home.

Will *you* ride to town to-day? No, but *another* will.

Will you *ride* to town to-day? No, but I will *walk*.

Will you ride to *town* to-day? No, for I muſt go to the country.

Will you ride to town to-*day?* No, but to-morrow I may.

Pleas'd thou ſhalt hear, and learn the ſecret pow'r,
Pleas'd *thou* ſhalt hear, and *only* thou ſhalt hear,
Pleas'd thou *ſhalt* hear, in ſpite of all their art,
Pleas'd thou ſhalt *hear*, yet not behold the fair.

In the firſt of theſe lines, *pleas'd* is the emphatic word, denoting the pleaſure ariſing from hearing and learning.——

In the ſecond, *thou* and *only*, are emphatical, denoting that no other ſhall hear.——

In the third, *ſhalt* is emphatical, to denote, that even their oppoſition ſhall not prevent thy hearing.——

In the fourth, *hear* is the emphatical word, intimating that thou ſhalt reap no farther advantage than that of hearing only.—

Words contraſted to one another are emphatic; as,

The chief were thoſe, who, from the pit of hell
Roaming to ſeek their prey on earth, durſt fix
Their *ſeats*, long after, next the *ſeat* of God,
Their altars by *his* altar,—
Milton, P. L. B. I. l. 381.

As I bent down to look, juſt oppoſite,
A ſhape, within the wat'ry gleam, appear'd,
Bending to look on me: *I* ſtarted back;
It ſtarted back; but pleas'd, *I* ſoon return'd,
Pleas'd *it* return'd as ſoon, with anſwering looks
Of ſympathy and love.— *Ib.* B. IV. l. 460.

Warnings point out danger; *Gnomons* time:
As *theſe* are uſeleſs when the ſun is ſet;
So *thoſe*, but when more glorious *Reaſon* ſhines.
Night Thoughts.

Deteſting *that*, and pitying *this*, he goes,
Loſt and confounded with the various ſhows.
Parnell's Hermit.

In reading, as well as ſinging, there is a certain note, called the key note, with which we commonly begin to read.

Emphaſis raiſes the reader's voice above the key note, cadence brings it either down to, or below it; as, in the above quotation from Milton.

As I bent down to look, *juſt oppoſite*,
A ſhape, *within the wat'ry gleam*, appear'd
Bending to look on me:—

Here the reader's voice, in pronouncing the words, *juſt oppoſite*, and, *within the wat'ry gleam*, ſhould

ſhould fall a little below the key note. And this ſhould be generally obſerved in reading a circumſtance.

The beſt rule, for laying the emphaſis, and managing the tone of the voice, is, to pronounce every thing, as if it were the ſpontaneous ſentiments of the readers own mind. For this purpoſe, it is neceſſary to underſtand perfectly the author's meaning, to enter into his ſpirit, feel what he ſays, and make the tone of the voice echo to the ſenſe.

In reading a plain narrative, the pauſes, accent, and emphaſis are, with little or no variation of tones, to be obſerved, and the whole of it pronounced naturally, as if you were rehearſing what you had ſeen or heard.

But in expreſſing the paſſions or different affections of the mind, a variety of tones become neceſſary; becauſe each paſſion muſt be expreſſed by a tone peculiarly adapted to it. Thus,

Love muſt be expreſſed by a ſmooth, ſoft, languiſhing tone; e. g. Adam's ſpeech to Eve,

P. L. B. V. l. 11.

——————He, on his ſide
Leaning half rais'd, *with looks of cordial love,*
Hung over her enamour'd, and beheld
Beauty, which, whether waking or aſleep,
Shot forth peculiar graces: then with voice
Mild, as when Zephyrus on Flora breathes,
Her hand ſoft touching, whiſper'd thus: *Awake*
My faireſt, my eſpous'd, my lateſt found,
Heav'n's laſt beſt gift, my ever new delight;
Awake: the morning ſhines, and the freſh field

Calls us: we loſe the prime to mark how ſpring
Our tended plants, how blows the citron grove;
What drops the myrrh, and what the balmy reed;
How nature paints her colour; how the bee
Sits on the bloom extracting liquid ſweet."

Joy is expreſſed by a quick, ſweet and clear tone; *e. g.* Eve's anſwer to Adam.

O Sole, in whom my thoughts find all repoſe,
My glory, my perfection, glad I ſee
Thy face, and morn return'd:——

Grief or *ſorrow* is expreſſed by a low, flexible and interrupted tone; *e. g.*

Milton's deſcription of the Guardian Angels of Paradiſe returning to heaven upon man's fall.

" Up into heav'n, from paradiſe in haſte,
Th' angelic guards aſcended, *mute and ſad*
For man; for of his ſtate by this they knew:
Much wond'ring how the ſubtle fiend had ſtol'n
Entrance unſeen. *Soon th' unwelcome news*
From earth arriv'd at Heaven-Gate, diſpleas'd
All were who heard: dim ſadneſs did not ſpare
That time celeſtial viſages; yet mixt
With pity, violated not their bliſs.

Courage is expreſſed by a loud, full, and bold tone; *e. g.* Caſſius exciting Brutus to oppoſe Caeſar.

——Once upon a raw and guſty day,
The troubled Tiber chaffing with his ſhores,
Cæſar ſays to me, *Dar'ſt thou* Caſſius, *now,*
Leap in with me into this angry flood,
And ſwim to yonder point? Upon the word,
Accouter'd as I was, *I plunged in,*
And bade him follow; ſo indeed he did.
The torrent roar'd and *we did buffet it,*

With luſty ſinews throwing it aſide,
And ſtemming it with hearts of controverſy.
Shakeſpeare, Jul. Caeſ.

Fear, on the contrary, is expreſſed by a heſitating, tremulous, and dejected tone. It is exemplified by Shakeſpeare in the lines which immediately follow the above quotation.

But, ere we could arrive the point propos'd,
Cæſar cried, *Help me Caſſius, or I ſink.*

Anger is expreſſed by an elevated, ſtrong, and vehement tone; *e. g.*

Whence, and what art thou! execrable ſhape!
That dar'ſt, tho' grim and terrible, advance
Thy miſ-created front athwart my way
To yonder gates? Through them I mean to paſs,
That be aſſur'd, without leave aſk'd of thee,
Retire, or taſte thy folly, and learn by proof,
Hell born! not to contend with ſpirits of heaven.

To whom the goblin full of wrath reply'd.

Art thou that traitor angel, art thou he,
Who firſt broke peace in heav'n, and faith, till then
Unbroken; and in proud rebellious arms
Drew after him, the third part of heav'n's ſons,
Conjur'd againſt the higheſt; for which, both thou
And they, outcaſt from God, are here condemn'd
To waſte eternal days in wo and pain?
And reckon'ſt thou thyſelf with ſpirits of heav'n,
Hell doom'd? and breath'ſt defiance here and ſcorn,
Where I reign king; and, to enrage thee more,
Thy king and lord? Back to thy puniſhment,
Falſe fugitive; and to thy ſpeed add wings;
Leſt with a whip of ſcorpions, I purſue
Thy ling'ring; or, with one ſtroke of this dart
Strange horror ſeize thee, and pangs unfelt before.
Milton. P. L. B. II. l. 681.

To expreſs theſe, or any other paſſion, conſider how you yourſelf have been wont to expreſs that paſſion, when under it's influence, which you have now before you; and accordingly, read it preciſely with the ſame tone. If theſe hints be carefully attended to, you will read naturally; but if you uſe tones, not properly your own, you will be in danger of falling into affectation, which is always diſguſting.

Of CAPITALS.

It may not be unneceſſary to add ſomething concerning the uſe of Capitals; which are often very improperly uſed, and that even by ſome, who, in other reſpects, are good ſcholars.

There are two kinds of Capitals, *viz.* ſmall and full.

1. It is improper to begin a ſentence with a ſmall Capital without a full Capital before it; and it is equally improper to begin a word with a ſmall Capital without finiſhing it with the ſame.

2. Every new ſubject, paragraph, ſentence and proper name ſhould begin with a full Capital.

3. A full Capital muſt always ſucceed a period, except where that point is uſed in contracting a word, and the ſenſe left imperfect.

4. Some authors begin every ſubſtantive with a full Capital, and in that caſe the colon requires one after it.

5. The pronoun of the firſt perſon ſingular, and

and the interjection O, muſt always be Capitals.

6. A full Capital is ſufficient to diſtinguiſh proper names from common ſubſtantives; but if all the ſubſtantives begin with a Capital, proper names muſt be diſtinguiſhed by ſmall Capitals, or Italics.

7. Words peculiarly emphatic muſt be diſtinguiſhed with Italics; but when Italics often occur for other purpoſes, it will be proper to diſtinguiſh them by Capitals.

Of PROSODY.

It has been already ſaid, that Proſody teaches and directs the pronunciation; marks the accents; diſtinguiſhes the long and ſhort ſyllables; and, of conſequence comprehends the laws of verſification.

Theſe laws conſiſt chiefly in the number of Syllables, and in the arrangement of the words, in each line; ſo as to produce a melodious harmony of ſounds, and to make the Syllables fall under certain meaſures called *feet*, to which the ancients gave the following names, denoting the quantities and number of Syllables in each foot, *viz.*

Pyrrhic, ſignifying two ſhort ſyllables; as, *ŭthĕr;*

Spondee,—two long ſyllables; as *ēxtēnd;*

Iambus,—a ſhort and long ſyllable; as *rĕbōund;*

Trochee,—a long and ſhort ſyllable; as, *bōuntў;*

Dactylus,

Dactylus,—a long and two ſhort ſyllables; as, *beaūtĕoŭs*;

Anapeſt,—two ſhort ſyllables and one long; as, *ĭntĕrfēre*.

EXAMPLES.

Pyrrhic iambus iambus
——————— hĭs ŏ|thĕr pārts|bĕsīdes
Trochee iambus ſpondee iambus iambus
Prōne ŏn|thĕ floōd|ēxtēnd|ĕd lōng|ănd lārge
Spondee pyrrhic anapeſt
Lāy floāt|ĭng mă|ny ă roōd.

Trochee iambus iambus iambus iambus
Dīre wăs thĕ tōſs|ĭng deēp|thĕ groāns|dĕſpāir
Trochee iambus dactylus iambus iambus
Tēndĕd|thĕ sīck|būsiĕſt|frŏm coūch|tŏ coūch;
And ō|vĕr thēm,|trĭŭmphănt Deáth hĭs dārt
Shoōk; bŭt dĕlāy'd tŏ ſtrīke.

What is farther to be added upon this head, is taken from Dr. Johnſon's Grammar prefixed to his Engliſh Dictionary.

" Pronunciation is juſt," ſays he, " when every letter has it's proper ſound, and when every ſyllable has it's proper accent, or, which in Engliſh verſification is the ſame, it's proper quantity.

The

The ſounds of letters have been already explained; and rules for the accent or quantity cannot eaſily be given, being ſubject to innumerable exceptions. Such, however, as I have read or formed, I ſhall here propoſe.

1. Of diſſyllables formed by affixing a termination, the former ſyllable is commonly accented; as chíldiſh, kíngdom, áctreſs, ácted, toílſome, lóver, ſcóffer, fáirer, fóremoſt, zéalous, fúlneſs, gódly, méekly, ártiſt.

2. Diſſyllables formed by prefixing a ſyllable to the radical word, have commonly the accent on the latter; as to begét, to beſeém, to beſtów.

3. Of diſſyllables, which are at once nouns and verbs, the verb has commonly the accent on the latter, and the noun on the former ſyllable; as, to deſcánt, a déſcant; to cemént, a cément; to contráct, a cóntract.

This rule has many exceptions. Though verbs ſeldom have their accent on the former, yet nouns often have it on the latter ſyllable; as, delíght, perfúme.

4. All diſſyllables ending in *y*, as cránny; in *our*, as lábour, fávour; in *ow*, as wíllow, wállow, except allów; in *le*, as báttle, bíble; in *iſh*, as bániſh; in *ic*, as cámbric, cláſſic; in *ter*, as to bátter; in *age*, as cóurage; in *en*, as fáſten; in *et*, as quíet, acccent the former ſyllable.

5. Diſſyllable nouns in *er*, as cánker, bútter, have the accent on the former ſyllable.

6. Diſſyllable verbs terminating in a conſonant and *e* final, as compríſe, eſcápe; or having a diphthong in the laſt ſyllable, as appéaſe, reveál;

or ending in two conſonants, as atténd, have the accent on the latter ſyllable.

7. Diſſyllable nouns having a diphthong in the latter ſyllable, have commonly their accent on the latter ſyllable; as applauſe; except nouns, in *ain;* as cúrtain, moúntain.

8. Triſſyllables formed by adding a termination or prefixing a ſyllable, retain the accent of the radical word; as lóvelineſs, téndernes, contémner, wágoner, cómical, beſpátter, commenting, commending, aſſúrance.

9. Triſſyllables ending in *ous*, as grácious, árduous; in *al*, as cápital, in *ion*, as méntion, accent the firſt.

10. Triſſyllables ending in *ce*, *ent* and *ate*, accent the firſt ſyllable, as coúntenance, cóntinence, ármament, imminent, élegant, própagate, except they be derived from words having the accent on the laſt, as connívance, acquáintance, or the middle ſyllable hath a vowel before two conſonants, as promúlgate.

11. Triſſyllables ending in *y*, as éntity, ſpécify, líberty, víctory, ſúbſidy, commonly accent the firſt ſyllable.

12. Triſſyllables in *re* or *le* accent the firſt ſyllable, as légible, théatre, except diſciple, and ſome words which have a prepoſition, as exámple, epiſtle.

13. Triſſyllables in *ude* commonly accent the firſt ſyllable, as plénitude.

14. Triſſyllables ending in *ator atonr* or *ic;* as, creátor; or having in the middle ſyllable a diphthong; as, endeávour; or a vowel before two conſonants; as doméſtic, accent the middle ſyllable.

15. Triſſyllables, that have their accent on the laſt ſyllable, are commonly French, as acquiéſce, repartée, magazíne, or words formed by prefixing one or two ſyllables to an acute ſyllable, as immatúre, overchárge.

16. Polyſyllables, or words of more than three ſyllables, follow the accent of the words from which they are derived, as árrogating, cóntinency, incóntinently, comméndable, communícableneſs.

17. Words in *ion* have the accent upon the antepenult, as ſalvátion, perturbátion, concóction; words in *atour* or *ator* on the penult, as dedicátor.

18. Words ending in *le* commonly have the accent on the firſt ſyllable, as ámicable; unleſs the ſecond ſyllable have a vowel before two conſonants, as combúſtible.

19. Words ending in *ous* have the accent on the antepenult, as uxórious, volúptuous.

20. Words ending in *ity* have their accent on the antepenult, as puſillanímity, activity.

Theſe rules are not advanced as complete nor infallible; but propoſed as uſeful. Almoſt every rule of every language has it's exceptions; and in Engliſh, as in other tongues, much muſt be learned by example and authority. Perhaps more and better rules may be given that have eſcaped my obſervation.

Verſification is the arrangement of a certain number of ſyllables according to certain laws.

The feet of our verſes are either iambic, as alóft creáte; or trochaic, as hóly lófty.

Our iambic meaſure compriſes verſes

Of four ſyllables,

Moſt good, moſt fair,
Or things as rare,
To call you's loſt;
For all the coſt
Words can beſtow,
So poorly ſhow
Upon your praiſe,
That all the ways
Senſe hath, comes ſhort. *Drayton.*

With raviſh'd ears
The monarch hears. *Dryden.*

Of ſix,

Thus, while we are abroad,
Shall we not touch our lyre?
Shall we not ſing an ode?
Shall now that holy fire,
In us, that ſtrongly glow'd,
In this cold air, expire?

Though in the utmoſt Peak,
A while we do remain,
Amongſt the mountains bleak,
Expos'd to ſleet and rain,
No ſport our hours ſhall break,
To exerciſe our vein.

Who though bright Phœbus' beams
Refreſh the ſouthern ground,
And though the princely Thames
With beauteous nymphs abound,
And by old Camber's ſtreams
Be many wonders found;

Yet many rivers clear
Here glide in ſilver ſwathes,

And

And what of all moſt dear,
Buxton's delicious baths,
Strong ale and noble chear,
T' aſſwage breme winter's ſcathes,
In places far or near,
Or famous, or obſcure,
Where wholeſome is the air,
Or where the moſt impure,
All times, and ev'ry where,
The muſe is ſtill in ure. *Drayton.*

Of eight, which is the uſual meaſure for ſhort poems.

And may at laſt my weary age,
Find out the peaceful hermitage,
The hairy gown and moſſy cell,
Where I may ſit, and nightly ſpell
Of ev'ry ſtar the ſky does ſhew,
And ev'ry herb that ſips the dew. *Milton.*

Of ten, which is the common meaſure of heroic and tragic poetry.

Full in the midſt of this created ſpace,
Betwixt heav'n, earth, and ſkies, there ſtands a place
Confining on all three; with triple bound;
Whence all things, though remote, are view'd around,
And thither bring their undulating ſound.
The palace of loud Fame, her ſeat of pow'r.
Plac'd on the ſummit of a lofty tow'r;
A thouſand winding entries, long and wide,
Receive of freſh reports, a flowing tide.
A thouſand crannies, in the walls, are made;
Nor gates nor bars exclude the buſy trade.

'Tis built of braſs, the better to diffuſe
The ſpreading ſounds, and multiply the news;
Where echos, in repeating echos, play:
A mart for ever full; and open night and day.
Nor ſilence is within, nor voice expreſs,
But, a deaf noiſe of ſounds, that never ceaſe;
Confus'd, and chiding, like the hollow rore
Of tides, receding from th' inſulted ſhore;
Or like the broken thunder, heard from far,
When Jove, to diſtance, drives the rolling war.
The courts are fill'd with a tumultuous din
Of crouds, or iſſuing forth, or ent'ring in:
A thorough-fair of news, where ſome deviſe
Things never heard, ſome mingle truth with lies;
The troubled air, with empty ſounds, they beat,
Intent to hear, and eager to repeat. *Dryden.*

In all theſe meaſures, the accents are to be placed on even ſyllables; and every line, conſidered by itſelf, is more harmonious, as this rule is more ſtrictly obſerved.

Our trochaic meaſures are

Of three ſyllables,
Here we may,
Think and pray,
Before death
Stop our breath:
Other joys
Are but toys.

Of five,
In the days of old,
Stories plainly told,
Lovers felt annoy.

Of ſeven,
Faireſt piece of well-form'd earth,
Urge not thus your haughty birth.

In theſe meaſures the accent is to be placed on the odd ſyllables.

Theſe are the meaſures which are now in uſe, and above the reſt, thoſe of ſeven, eight, and ten ſyllables. Our ancient poets wrote verſes ſometimes of twelve ſyllable, as Drayton's Polyolbion.

Of all their Cambrian ſhires, their heads that bear ſo high,
And farth'ſt ſurvey their ſoils, with an ambitious eye,
Mervinia for her hills, as for their matchleſs crouds,
The neareſt, that are ſaid, to kiſs the wand'ring clouds,
Eſpecial audience craves, offended with the throng,
That ſhe, of all the reſt, neglected was ſo long;
Alledging for herſelf, when thro' the Saxons' pride,
The god-like race of Brute to Severn's ſetting ſide
Were cruelly inforc'd, her mountains did relieve
Theſe whom devouring war, elſe every where did grieve:
And when all Wales beſide, (by fortune or by might)
Unto her ancient foe reſign'd her ancient right,
A conſtant maiden ſtill, ſhe only did remain,
The laſt her genuine laws which ſtoutly did retain.
And as each one is prais'd for her peculiar things;
So only She is rich, in mountains, meres, and ſprings,
And holds herſelf as great in her ſuperfluous waſte,
As others by their towns, and fruitful tillage grac'd.

And of fourteen, as Chapman's Homer.

And as the mind of ſuch a man, that hath a long way gone,
And either knoweth not his way, or elſe would let alone
His purpos'd journey, is diſtract.

The verſe of twelve ſyllables, called an *Alexandrine*, is now uſed to diverſify heroic lines.

Waller was ſmooth, but Dryden taught to join
The varying verſe, the full reſounding line,
The long majeſtic march, and energy divine.

The pauſe in the Alexandrine muſt be at the ſixth ſyllable.

The verſe of fourteen ſyllables is now broken into a ſoft lyric meaſure of verſes, conſiſting alternately of eight ſyllables and ſix.

She, to receive thy radiant name,
Selects a whiter ſpace.
When all ſhall praiſe, and ev'ry lay
Devote a wreath to thee,
That day, for come it will, that day,
Shall I lament to ſee.

We have another meaſure very quick and lively, and therefore much uſed in ſongs, which may be called the *anapæſtic*, in which the accent reſts upon every third ſyllable.

May I góvern my páſſions with ábſolute ſwáy,
And grow wíſer and bétter as lífe wears awáy.

In this meaſure a ſyllable is often retrenched from the firſt foot; as,

Diógenes ſúrly and proúd.
I thínk not of I'ris, nor I'ris of mē.

Theſe meaſures are varied by many combinations, and ſometimes by double endings, either with

with or without rhyme, as in the heroic meaſure.

'Tis heaven itſelf, that points out an hereafter,
And intimates eternity to man.

So in that of eight ſyllables,

They neither added, nor confounded,
They neither wanted, nor abounded.

In that of ſeven,

For reſiſtance I could fear none,
But with twenty Ships had done,
What thou, brave and happy Vernon,
Haſt atchiev'd with ſix alone.

In that of ſix,

'Twas when the ſeas were roaring,
With hollow blaſts of wind,
A damſel lay deploring,
All on a rock reclin'd.

In the anapeſtic,

When terrible tempeſts aſſail us,
And mountainous billows affright,
Nor power nor wealth can avail us,
But ſkilful induſtry ſteers right.

To theſe meaſures, and their laws, may be reduced every ſpecies of Engliſh verſe.

Our verſification admits of few licences, except a *ſynalœpha*, or eliſion of *e* in *the* before a vowel, as, *th' eternal;* and more rarely of *o* in *to*, as, *t' accept;* and a *ſynæreſis*, by which two ſhort vowels coaleſce into one ſyllable, as *queſtion*, *ſpecial;* or a word is contracted by the expulſion of a ſhort vowel before a liquid; as, *av'rice*, *temp'rance.*"

Of RHETORICAL FIGURES.

The Rhetorical figures are, 1. A Trope. 2. A Pleonaſm. 3. Ellipſis.

A Trope

A Trope is a word or phraſe uſed to expreſs a ſenſe different from the literal; as, when we ſay, *A block-head, an aſs*, for a *ſtupid fellow: To waſh the black-moor*, for a *fruitleſs undertaking*.

Note. This change of ſenſe is never to be uſed, unleſs it add dignity to the expreſſion, or render it more ſignificant.

Tropes are of various kinds; but chiefly theſe four, *viz.* Metaphor, Metonymy, Synecdoche, and Irony.

A Metaphor is a ſhort *ſimile* or *image* taken from one ſubject to expreſs ſome reſemblance of another; as when we ſay, *Boiling with rage: Bridle your paſſion*: Here the image of a *boiling pot* is made uſe of to expreſs a very high degree of *rage*: And that of a *bridle* to ſignify the *reſtraining* of ſome *paſſion*.

A Metonymy is that figure, whereby one word is put for another; as, *He died by ſteel*, i. e. *by a ſword*.

A Synecdoche is that figure of ſpeech, by which, a part is taken for the whole, or the whole, for a part; as, And there went out to John *all Judea and Jeruſalem*, and were *all* baptized of him in the river of Jordan, confeſſing their ſins. The *ſoul*, for the *whole perſon*.

Irony is that mode of ſpeech, in which, by the tone of the voice, we ſhew, that ſomething very different from what the words would naturally expreſs, is plainly intended; as, when we ſay, *He is a very honeſt fellow*; meaning *He is a very great villain. He is a fine hiſtorian indeed*; meaning *a great liar*.

2. A Pleonaſm is that mode of ſpeech, in which unneceſſary words are uſed; as, *They are ſtrictly*

ſtrictly united by friendſhip together; for, *By friendſhip, they are ſtrictly united. I ſaw it with my own eyes,* meaning ſimply, *I ſaw it.* But if it ſhould be denied that *I ſaw it,* to expreſs the ſame thing with greater emphaſis, it might very properly be ſaid, *I ſaw it with my own eyes;* or, *Will you deny, what I ſaw with my own eyes?*

3. An ellipſis is that figure of ſpeech, by which ſome word or phraſe is left out in a ſentence without obſcuring the ſenſe; as,

1. The word mentioned immediately before; as, *Cæſar came, ſaw, and conquered,* where it is unneceſſary to ſay, *Cæſar came, Cæſar ſaw, Cæſar conquered. I ever did, and ever will love you,* i. e. *I ever did love you, and ever will love you.*

2. In a relative ſentence, that is, a ſentence having the relative *who, which,* or *that* in it, the antecedent word may be left out; as, *All the promiſes which he made, he now denies,* i. e. *he now denies all the promiſes, which promiſes—*

3. When by ſome other means, the thought is expreſſed, as pointing to a man, it is unneceſſary to ſay, *What man is that man?* but only *Who is that?* or *What man is that?*

4. Words clearly underſtood, by mentioning others, may be left out; as, *When you paſs the bridge, turn to the right,* i. e. to the right hand.

5. The word *thing* or *act* when evidently underſtood may be omitted; as, *It is hard to bear reproach,* i. e. *It is a hard thing, &c.*

6. The relative *who, whom, which,* and *that* may ſometimes be omitted; as, *This is the man I ſpoke of,* i. e. *of whom I ſpoke. Send me the goods I bought,* i. e. *which I bought.*

7. A whole

7. A whole clauſe may be omitted; as, It is matter of ſerious concern to generous and benevolent minds, to ſee a ſpirit of diſſention prevailin in our country; not only as it *(a ſpirit of diſſention prevailing in our country)* deſtroys virtue, and *(a ſpirit of diſſention prevailing in our country deſtroys)* common ſenſe, and *(a ſpirit of diſſention prevailing in our country)* renders us in a manner, barbarous towards one another; but as it *(a ſpirit of diſſention,* &c.) perpetuates our animoſities, *(a ſpirit of,* &c.) widens our breaches, and *(a ſpirit of,* &c.) tranſmits our preſent paſſions, and *(a ſpirit of,* &c. *tranſmits our preſent)* prejudices to our poſterity.

F I N I S.